

*E. Libris Lovett Goring Esq*  
A N

A T T E M P T  
TOWARDS AN *Gal 10. Id*  
EXPLANATION  
OF THE  
THEOLOGY  
A N D  
MYTHOLOGY  
OF THE  
Antient Pagans,

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The First Part.

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By *John Turner* Hospitaler of St. Thomas Southwark.

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Licensed,

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*Rob. Midgley.*

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*22*



72d



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To the Right Honorable  
George Lord Jeffreys, Baron  
of *Wem*, Lord High Chan-  
cellor of *England*, and one  
of the Lords of His Ma-  
sties most Honorable  
Privy Council, &c.

My Lord,

**W**HEN I had written that dis-  
sertation which is now abroad,  
upon that Text of Deuteronomy  
c. 25. 5. which I presumed humbly  
to Dedicate to your Lordship; there  
were some Things in it which I had  
thoughts to illustrate, and others which  
I found it necessary to amend, and this I  
questioned not to do in a Sheet or two of  
Paper at the farthest, and so to Print  
it together with the other as an Appen-  
dix

Boaz  
and  
Ruth.

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*dix to it ; but it so hapned, that stepping out of my way before I was aware, I found my self of a suddain entangled in a Labyrinth so lovely and delightful, so full of fragrant Flowers and pleasant Fruits, that as it was difficult in it self to find the way back again from whence I came, in a Maze whose Paths were so numerous and so winding, so I had as little inclination as ability to be disintangled, and would almost as soon have sought the way out of Paradise, as out of that Orchard, that Garden, that Shady Grove, and Flowery Mead of Antiquity in which I had so fortunately lost my self, a place whose Clime was as happy and as sweet as that of the Golden Age, whose Banks were wash'd with Rivers of Milk and Honey, less terrible and more fruitful than Tigris and Euphrates, with which the Old Seat of Innocence was surrounded.*

*For in the Mythology of the Antients, there is every thing to be met with,  
which*

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*which either Ambition or Appetite can desire ; we walk and divert our selves in the Hesperian Gardens, and pull the delicious Apples of Alcinous ; we sit down as guests at the Ætherial Banquets, and purchase to our selves the Golden Fleece, more pretious and more worthy of a toilsom Voyage than the Wrecks of Spain, and in the Wealthy Streams of Tagus and of Ganges, we find our selves refresh'd and rich together.*

*Besides that, in the Theology of the Ancient Pagans, which is combined and twisted with the other, being all of it envelop'd and obscur'd in Fables ; we are surpris'd with a noble and comprehensive Prospect of the Philosophy of those early Times ; for when all is done, the Religion of the Pagans was little else but the Physiology of Ancient Days, or of the more knowing Architects of Religious Worship, who wrapt up their Opinions concerning the Omniscient, om-*

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*nipotent and omnipresent Numen, in the covert of Shadows and Hieroglyphic Fables, which putting on several Persons, Names, Appearances and Shapes, according to the several Powers, Attributes, Respects and Operations of that one supream and independent Being, with Relation to the Universe which is govern'd by him, became at length by the ignorance of the Vulgar, who could not see Juno standing behind the Cloud, but worship'd the Cloud it self instead of Juno, so many sensible and material Objects of stupid Adoration; and this is that which the Apostle charges them with, That they changed the Truth of God into a lie, and worshipped and served the Creature more than the Creator. But yet, my Lord, it cannot be deny'd, notwithstanding the abuse to which these things are subject, but that there is an excellent and an wholesome use to be made, even of the Dotage and Superstition of those deluded Mortals*

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*tals, whom we ought rather to pity than despise, in a just Deference, though to mistaken Antiquity; and in consideration that we owe our Knowledge, though not to their Mistakes, to their Persons, to which we are indebted for our own; for even they that rail most against Heathens and Idolaters, are after all their Piqueantry descended from them, and owe the power of blackning their Memories to themselves; their Vertues ought to be strow'd with Commendation upon their Graves, their Vices and Imperfections, like the Nakedness of Noah, ought not by us their Sons with too much rashness and petulance to be revealed; and for their Future State, though the same Practices that they were guilty of, would undoubtedly be damnable in us after a clearer Light and a better Information; yet the condition of a pious and exemplary Heathen, wanting the means and opportunities of Conviction, and living up in his*

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*human Conversation to the Principles of natural Religion, do's not seem to be so very desperate, as some Men of narrow Sentiments are pleased to make it; and it seems to me that St. Paul was of this mind, when he said, That when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law are a Law unto themselves, which shew the work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing or else excusing one another.*

*But whatever may be said of the Vail and Cloud it self, which the Heathens for the most part ignorantly worshipped instead of the divine Substance that lay hidden under it, yet it cannot be deny'd to be an useful Operation, to take off the Scales from off the Gentiles Eyes; it must after all be granted to be a noble, and an excellent Employment,*

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*ployment, if it prove Successful, to pry within this aged and venerable Vail, and look through the Symbol and Hieroglyphic Emblem, into the Substance and the Truth of Things; the effect of which Enquiry will be this, that it will appear that even the Pagans themselves, those I mean, that contrived and molded their Religion; the Priests, and Poets, and Philosophers of the Heathen World, had a just and true Notion of the divine Being, and of the way and means by which his Nature should be worship'd and his Anger appeas'd, as appears by their Sacrifices, their Ceremonies and Lustrations, which were all or most of them Symbolical Adumbrations of the infinite Obligations we have contracted to him, of the Cleanness, Purity, Uprightness and Integrity, which he expects in his Worship and in the Conduct of our Lives, and of that awful Humility, devout Submission, and most unfeigned Repentance,*

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*penitance, with which we ought to be acted and affected, when we look backward upon our Sins and Follies, or forwards upon his pure, unspotted and untainted Nature, which is of purer Eyes than to behold Iniquity, and cannot converse with unrepenting Sinners, continuing in a State of Impenitence and Obduration.*

*It is at once a pleasant and a profitable Contemplation, when we converse either with Eastern Sages, or with the Mythology of the Greeks and Latins, which was borrowed from them in a great measure at least, to think how the Principles of Vertue and good Life, as in the Symbols of Pythagoras, and in many of the Rites and Mysteries of the Gentil Worship, notwithstanding the Heat of the respective Climates, were muffled and folded up in multiplicity of Garments, and in so great variety of Shadows and Disguizes; and yet through all these Coverings by their own native Brightness, they*



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they should compel and force their Passage into the Eyes and Heart of every competent Enquirer, and make themselves still more glorious, more powerful and attractive, more beautiful and bright, for being thus industriously darkned and concealed.

If Antiquity with too profuse a Veneration, exalted good Men, or Men that were useful and serviceable to their Country by great Benefactions, or by the invention of profitable Arts, into the Rank and Dignity of Gods, and paid them a Worship suitable to that Opinion, yet this hinders not but we may reap advantage, even from the Superstition and Ignorance of our blind Forefathers, and though we do not adore them as Divinities; yet we may bless their Memories, and pay that Reverence which is justly due to the Ashes of Heroes and Illustrious Persons, and we may lay them before us, as Copies and Examples to imitate and transcribe

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*scribe as far as we are able, and as often as opportunity presents it self.*

*Neither would the Antients have been so much to blame, that they divided and parcel'd the Omnipresent Numen into so great variety of Names and Notions, according to the several relations and respects which that Omnipresence bears to several and distant parts of the Creation, as that in the Heavens they called him Jupiter and Minerva, Ceres and Ops upon the surface of the Earth and underneath it, Pluto and Proserpina, in the Sea Neptune, upon the Shore Priapus, and in the Port Portunus and Palæmon, but that it gave occasion to the Vulgar sort, who could not discern the Philosophy of these things to look upon them, because of their several Names, and of the several Rites and Ceremonies used in their Worship, as so many distinct and independent Beings, to each of which*  
*edivd* *they*

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*they ascribed a Divinity by it self, in which if I am not very much mistaken, the true Mystery of most of the Pagan Idolatry consisted.*

*That which I now present your Lordship with, is but one Part in four of that which I design; the next will be a compleat Diatriba by it self of the Persian, Ægyptian, Assyrian, and Chaldean Deities, which with a great deal more, is now already finish'd from my hands, and shall very soon be publish'd to the World, if this which I now put abroad shall meet with that Encouragement and Acceptance which I hope it will; and the reason why I broke off here, was only, that not intending any such thing at first, but only to write a Sheet or two by way of Notes upon the former Treatise; I had not affixt the Numbers upon the top of the Pages, which I foresaw would create disorder and confusion to my Reader, and besides, it look'd ridiculous to call that Notes upon a former*

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*mer Treatise which had no manner of connexion with it.*

*I hope without Vanity, I may pretend to have made much greater Discoveries than any Man in this kind hath done before me, and some of them I would by no means exchange or part with, or lose the just Glory of having found them out, to be thought or to have been the Author of the best Book that ever I read in my life; and if any Man shall ask why at every turn I am thus importunate and troublesom to your Lordship? I Answer, Because I am indebted to your Lordships Goodness, for the leisure of composing all that I have written, and for my Subsistence it self, and therefore the Fruit of my leisure returns from whence it came, by a reason not unlike to that, for which Heaven claims the Sacrifice and Adoration of Men. That God would continue to bless and shine upon your Lordship, and to prosper you in all your Ways,*

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*Ways, and return your Favors and Kindnesses to me a thousand fold into your own Bosom, is the most affectionate and assiduous Prayer of,*

*My Lord,*

*Your Lordships most Humble, Obedient,*

*and for ever most obliged Servant,*

**John Turner.**

*Advertisement.*

**T**HE Reader is humbly desired to page his Book, and correct the Errata as they are set down, or cause it to be done, before he begins to peruse it.

# NOTES.

**P**Age 4. Since men did Sacrifice Animals before the Flood,) this is denied by *Grotius* in his Notes upon *Gen.*

4. 4. who saith there was no other Sacrifice of *Animals* before the Flood, then only an Offering of their Wool and Milk; but because in some observations of my own, which I made long since at the University, as I read along upon the Old Testament, I have among other things substantially Confuted this Opinion of *Grotius*, who is likewise followed in it by the late Reverend and Learned Dr. *Outram* in his Book *De Sacrificiis*, therefore I shall set down what I have written, as I find it upon *Gen.* 4. 4. Obtulit de primogenitis gregis sui & de adipibus eorum) dura sunt omnia & violenta in Interpretatione *Grotianâ*, qui *primogenita gregis de lanâ, adipes de lacte intelligit. Mechelbeben, ex adipibus eorum, quorum verò? primogenitorum nempè, quorum suprà meminerat; igitur si per adipes, lac intelligi debeat, per primogenita, lana,*  
erit

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erit Mechelbehen. *Ex lactibus lanæ*, quo quid absurdius? verum quæ tandem ratio impulit Grotium ut huiuscemodi interpretamenta confingeret? audi eum causæ suæ patrocinantem, *Cum nihil*, inquit, *deo sacrari soleat, nisi quod in usu sit hominum, animantibus autem vesci ante diluvium, ut probabilior fert sententia, permissum non fuerit, dici posset oblatam lanam ac lac pinguisimum, quod hic cheleb vocetur; nam cheleb per yalæo transulere 70. Gen. 18. 8. &c. vetustissimum autem morem fuisse lanam & lac offerendi ex multis historiis docet Porphyrius, hæc ille. sed retorqueri potest argumentum, cum nihil Deo sacrari soleat nisi quod in usu sit hominum, homines autem vestibus ex *Lanâ* contextis nondum uterentur, sequitur lanam ab *Abele* oblatam non fuisse, legimus autem pelles & tergora ferarum prima vestimenta fuisse (*cothnoth bor* Gen. 3. 21.) pelles autem animalium ex quibus vestes primitus confectæ fuerunt, ex iis solummodò aut certè potissimum detractæ sunt, quæ venatione capiebantur, à quo censu oves tam longè removentur, quam quod longissimè.*

Quod si concedamus etiam pellibus ovinis usos antiquissimos mortales, quid inde sequitur, nisi quod oves jure excoiri poterant & pelles ab iisdem in usus humanos; deo



deo permittente detrahi? poterant igitur in hoc casu etiam, jure occidi, nam ex-  
coriari animalia sine certissima morte non  
possunt, denique si occidi possent, idque  
ut usibus humanis intervirent, sequitur,  
etiam ipso *Grotio* fatente, potuisse etiam in  
sacrificiis ritè Deo offerri.

Si quis hic interroget, quare animalia  
tunc temporis ad vestitum occidi poterant,  
non item ad esum, responsio in promptu  
est, nempe, quod in initiis rerum, si tanta  
animantium copia, quanta humano generi  
pascendo suffecisset, fuisset interempta, de-  
fecissent utique in ipso mundi exordio, ple-  
ræque omnes animantium species; de ve-  
stitu autem alia res est, qui semel & ex  
unius animantis tergore confectus, etiam  
per plures annos perdurat, & arcet cæli in-  
clementiam.

*Lana* autem, inquiet fortasse *Grotius*,  
quando simul cum *pellibus* ovinis fuerit  
detracta, quid impedit, quo minus ritè  
potuit offerri? respondeo, primum, à *posse*  
ad *esse* non valet consequentia, deinde si  
hoc de *lanâ* concedimus, certè idem in  
*pelle*, cujus præcipuus in vestibus usus fuit,  
cum nondum panni conficiendi artes inve-  
nirentur, multò magis valebit, at *pellis*  
omninò eximi non potuit, sine interitu  
animalis, & occisio animalis ad usus  
quo-

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quomodocunque humanos, dat jus ad sacrificium.

Si dicas hæc tergora morticinorum animantium fuisse, consideres, velim, hoc genus pro immundo habitum, fuisse, hanc autem mundorum, immundorumque animantium distinctionem, etiam ante *Mosaicam* legem exitisse, liquet ex diluvii historia, neque mihi dubium videtur, quin mundities & immundities utriusque temporis *Noachici* dico & *Mosaici*, eandem rationem habuerit, ut ita eadem animantia in utroque intervallo aut munda aut immunda haberentur, id quod ex *symbolicis* istius munditiei rationibus, (non enim arbitraria res fuit) de quibus nos alibi fusiùs egimus, amplius constabit. Utrum autem ista distinctio à *Noacho* primum inceperit, cum de eo nihil in sacris literis disertim affirmetur, pro certo statui non potest; est autem ea probabilior sententia quæ antiquiorem facit, cum de mundis & immundis animalibus, tanquam de re antè notâ mentio fiat; cumque animalia utriusque generis hic non sigillatim percenseantur, ut in *Mosaicâ* utriusque partitione videre est, sed tantum de ejusmodi animantibus in genere præcipitur, ex mundis septena, ex immundis bina in arcam esse intrómittenda, vero simile est Noachum tunc temporis à Deo

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Deo particulatim edoctum non fuisse, sed recurrisse potius ad præstitutas & præcognitas istius immunditiæ leges.

Sed & alia quædam porro restant dicenda, quæ opinioni *Grotianæ* non minus fortiter adversantur, ea breviter attingam, ait sacra Pagina *Abelem* obtulisse *Mebecoroth Tsono*, *oumechelbeben*, *Mebechoroth* genere fæminino, quia, scilicet, hic mos in sacrificiis erat, ut fæminæ potissimum, utpote nitidiores delicatesque aris admo-verentur, quo nihil apertius opinionem illam *laneam* impugnat, neque clarius ostendit moris hujus summam antiquitatem, Itidem *mechelbeben* legitur cùm affixo fæminino, cùm adipibus istarum primogenitarum, igitur si *bechoroch* sunt animalia, *chelbeben* erunt adipēs istorum animalium quod si utrumque sumatur, pro eo quod optimum est, aut pulcherrimum, aut pinguis-simum, sicut *Grotio* visum est, idem erit, eodemque omninò recidet ac si dixisses, optimum optimi, pulcherrimum pulcherrimi, quod cùm nisi valde impropria locutione dici non possit, cumque obster conjunctio copulativa, quæ distinguere videtur inter *becoroth* & *chelbeben*, hoc est, si *Grotio* credimus, inter idem & idem, quod est absurdum, omninò concludimus contra *Hugonum Grotium*, virum alias  
d longè

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longè doctissimum, hunc locum de veris animalibus intelligi debere.

Quibus accedit, quod manifestum sit, sacrificari à *Noacho* cæptum esse, tum de pecuino, sum de volucrum genere, *Genesios* c. 8. priusquam illi carniū esus permitteretur; quod factum est initio, c. 9. quod si quis eum ideò sacrificasse existimet, quod jam certò sciret, se etiam ex animalibus divino permissu propediem vesciturum, adeoque deo patri benignissimo, quasi primitias novæ mensæ obtulisse, aut si quis fortè pertenderit, *Noachum*, antea quam hoc sacrum fecerit, pastum carnibus fuisse, neque res eo, quo gestæ sunt, ordine narrari, id quod scriptoribus sacris non insolens esse cognoscimus; utcunque hæc præcariè dicantur, & homines causæ suæ metuentes prodant, tamen cùm possint fortasse vera esse, de his serram contentionis nolumus cùm quoquam reciprocare.

Page 15. And the Lord said, my spirit shall not always strive with man) that the Flood was brought upon the Old World, for their many and great sins, and particularly for that of incestuous conjunctions, is beyond dispute, but whether God did then really shorten the days of Man, or whether it be only spoken, as several other things in the Old Testament, are in compliance

plyance with vulgar Tradition and Opinion, or what other possible Interpretation these words are naturally capable of receiving, I shall enquire more largely in another place.

Page 33. We have two known instances in the Ancient *Roman* Storie) this power of Fathers over their Children by the Old *Roman* Law, so as to put them to death if they pleased, is mentioned and referred to by *Constantine C. Th. l. 4. tit. 8. l. 2.* Libertati à Majoribus tantum impensum est, ut patribus quibus jus vitæ in liberos, necisque potestas permissa est, &c. v. *D. Gothofred ib—*

Page 44. That very fact being made death afterwards by the Law of *Moses*) this was my opinion when I writ it, and I have still a strong impression that it is true, though I cannot find it, however the inference which I make from it is clear from many other instances which I have mentioned.

Page 63. Neither was this all, but the Husband was an absolute Lord over his Wife, and the Wife was in the nature of a Servant to her Husband) The dominion of Husbands over their Wives by the Ancient Laws of *Rome*, which in this particular were Copied from the *East*, is thus  
d 2      expressed

expressed by *A. Gellius* out of an Oration of *M. Cato* noct. Att. l. 10. c. 23. Imperium, quod videtur, habet. That is, the Husband hath as much Power, as he pleaseth over his Wife; and then it follows, Si quid perversè tetrèque factum est à muliere, mulatur, si vinum bibit, si cùm alieno viro probri quid fecit, condemnatur. And then it follows as another great instance of this Arbitrary power of Husbands over their Wives, that if the Husband had committed Adultery, which is the highest violation of conjugal Duty, he could not be toucht, but if the Wife were guilty of the same, it was in the Husbands power to kill her with impunity with his own hands, and without so much as bringing her to a Tryal, supposing that he caught her in the very Fact, for which his word must in this case be taken. The words of *Cato* are, In Adulterio uxorem tuam si deprehendisses, sine judicio impunè necares; illa te, si adulterares, digito non auderet contingere, neque jus est.

Page 88. Yet so as he was only to enjoy it till the said Year of *Jubilee*, &c. ) that is, In case he did not Marry the Woman to raise up Seed to the deceased, otherwise, notwithstanding there was another nearer in Blood, he was to enjoy it for ever, if not in

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in himself, yet at least in his Heir begotten by him in his deceased Kinsmans stead, and in the descendants from him, or other collateral Relations enjoying in his Right and Title for ever.

Page 92. That it hath never been broken down without the disgrace and infamy of those, &c.) See *Tacitus* and *Suetonius* in the Life of *Claudius*, where they speak of that Emperours Marriage to *Agrippina*.

Page 100, 101. They have their name from *Oblivion*, as Men have theirs from *Remembrance*) The *Women* are called in *Hebrew* *Nashim*, from a word that signifies to forget, the *Men* *Zecarim*, from another that signifies to remember.

Page 104. Which name is from *habad*, *servivit*, and was given him, as I conceive, &c.) this reason may very well be allowed, notwithstanding another which I have given in my discourse of the *Messias* c. 1. for they are not inconsistent together.

Page 109, 110. *Josephus* tells you it was any of the Kindred) Our Custom of Appeals in case of Murther, seems to have been taken from this Law among the Jews, though whether through ignorance or inadvertency or for what reason I know not, there are several remarkable differences betwixt the Jewish Law and Ours; for by

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Their Law it was only involuntary slaughter, in which the *revenger of Blood* had any thing to do, in Ours it is only wilfull Murther, in Theirs the Wife could not revenge in this manner the death of her Husband, but it was to be done by the Heir Male, who had the first right of vengeance, and there were besides two or three further removed in the paternal consanguinity, who had the right of revenging the death of their Kinsman wherever they should meet the Man that had slain him, and other differences there are which it is needless to insist upon, but yet, as I have said, I am still of *opinion* that one of these Laws was taken from the other.

Page 117. Out of *Judea*) or rather out of *Agypt*, for in *Judea* this Law was now Antiquated and abolished—

Page 117. Quod post illorum mortem mansisse virgines dicebantur) This plainly shows the *Aegyptian* Custom to have depended upon the same reason with the *Jewish*, only in the word *virgines* which is unquestionably to be understood in this Law of *Zeno's* in the strictest sense, as appears by the next words, Arbitrati scilicet (quod certis legum conditoribus placuit) cum corpore non convenerint, nuptias non videri re esse contractas; there seems



seems to be a mistake, for by the *Jewish* Law the obligation to this sort of Marriages remained in case the deceased had left no Male Issue behind him, notwithstanding there were Female, as I have proved, besides these words *cum corpore non convenerint*, do plainly shew the *Roman Emperor*, when he made this Law was utterly unacquainted with the *Jewish* Custom, for by the *Mosaic* Law though they had cohabited never so long together, yet in defect of Male Issue, the next of Kin was obliged to propagate instead of the deceased, and yet that expression *quod certis legum conditoribus placuit*, may and I believe does as much refer to the *Jewish* Lawgivers as the *Ægyptian*, so that upon the whole matter I am inclined to believe, if you are not otherwise satisfied with what I have written, p. 118. that the *Ægyptians* who seem to have continued this practice long after it was antiquated and abolished among the *Jews*, imposing upon the ignorance of the *Romans*, alledged, in their own excuse that they were *Virgins* whom they Married, but meant nothing else by that word, but only that they had not had Issue, or Heritable Issue by their former Husbands, and the *Romans* seem only to have imitated them thus far, but this ex-

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 cuse would not be taken to justifie a practice which was so incestuous by the *Roman Laws*.

Page 135. Numb. 27. 8. *If a Man die have no Son, &c.*) in the *Hebrew* it is *ou beneen lo*, which are the very words used *Deut. 25. 5.* and in this place of *numbers* there is no question, but the word *ben* is to be understood strictly, of the Male Issue, for it follows, *then he shall cause his Inheritance to pass unto his Daughter*, so that the words being exactly the same in both places, this, besides other Arguments which I have produced, is still the stronger sign that my Interpretation is right, when I expound the place of *Deuteronomy* after such a manner, as to restrain it to the Male Issue. —

Page 151. Somewhat of a priviledge in it, by inheriting the double Portion) or rather in this case the whole Estate, which was to descend to the Heir of the vicarious Bed, and in the mean time to be enjoyed by the *Levir* himself.

Page 179. I shall give almost innumerable Instances of this agreement) It appears in the process of this Discourse, that I have already given so many of the agreement of the *Romans* with the *East*, both as to their Manners and Language, that it can be

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no longer doubted that the one people, were at least in part, a Colony from the other, and that they derived a great part of their Language and of their Rites and Ceremonies from them, so that though this be a subject capable of great improvement and of being illustrated by many more instances than I have produced, or then it is perhaps possible for any one Man to think of, yet since I designed no more then only to show, what I have sufficiently done already, that the *Romans* were certainly a Colony from the *East*, I think I am excused from any further discharge of that obligation, which in this Paragraph I have lay'd upon my self.—

Page 180. If their Priests and their Sacrifices both name and thing) besides what I have said afterwards, about this very thing in the account which I give of *Numa* and his Laws, and of the Rites and Ceremonies introduced by him into the Religious Worship of the *Romans*, the very Name of *Pontifex*, is not *à ponte faciendo*, a most ridiculous Etymology in my opinion, which hath nothing but likeness of sound to justify it self, but it is pure *Hebrew*, and is as much by the Interposition of a *Digamma* and the changing of a *Tsade* or a *shin* into the *Latin x*, as *phoneh eth hets* or *phoneh eth*

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*eth esh.* he that lays the Wood in order, and prepares the Fire for the Sacrifice, which was one part of the Priestly Office, as the sprinkling of Blood was another, and both of these *Abraham* is described as doing, with relation to his Son *Isaac*, Gen. 22. 6.

*And Abraham took the wood of the burnt Offering and laid it upon Isaac his Son, and he took the Fire in his hand and a Knife, and they went both of them together. and again, v. 9. And they came to the place which God had told him of, and Abraham built an Altar there, and laid the wood in order, and bound Isaac his Son, and laid him on the Altar upon the wood.* Of the insertion of the *Æolique Digamma* in the *Roman* words derived from the *East*, I have given several other instances towards the conclusion of this work, and of the changing of the *shin* into an *x*, though that and the change of a *Tsade* into the same, be so natural that nothing can be more, yet I will give some other instances, from *shish* is the *Latin* *sex*, and from *Reish* is the *Latin* *rex*, which latter word though it be not extant any where in the Bible, yet that there was formerly such an *Hebrew* word, may be seen from the words *reshith*, and *risbon* derived from it, and this very word is still to be seen in the most Ancient of the *Rabbinical*

writings

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writings, so for example, what the *N. T.* calls ἀρχιτελώνης, that the Ancient Jews called *Resh Gabbæi*, as *Caninius de loc. diffc. N. T.* and *Hottinger* in his *Exercit. Antimorin.* have observed. See also, *Bux. lex. Talmud. in voce.* the *Algerines* at this day call their chief Magistrate by the Name of the *Raes*, and the *Turks* have also an Officer among them, whom they call *Risfeffen-di*, mingling an *Hebrew* word and the corruption of a *Greek* together, it being as much as *πρωτὸς αὐθέντης*, and what the *Hebrews* call *Resh*, that the *Arabians* call *Rebis*, by the Interposition of a *Digamma*, and by the same Analogy from the *Hebrew din* or *doun* signifying *Judgment*, is the *Turkish* and *Algerine Divan*, for a Consistory or place of Judgment, and by leaving out the *n* corruptly (to mention that by the way) the *Tunitines* call their chief Magistrate the *Dey*, that is, the Judge, as the *Carthaginians* of Old called him *sufetes* from the *Hebrew shophet*, signifying the same. Lastly, As a *shin* so also a *samech* a letter of much the same sound and nature, is by the *Latins* changed into an *x*, as from *nous*, *fugit*, is the *Latin nox*, because then all things vanish and disappear.

This for the Priests, then for the Sacrifices, that which was called the *mola* among

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mong the *Romans* was from the *Hebrew melach* signifying *Salt*, as by the same Analogy from the *Hebrew keren* is the *Latin cornu*, from the *Hebrew Bier* signifying a *Ditch* or *Well*, is by a reduplication the *Greek* ῥόποςος, signifying *Slime* or *Dirt*, and from the *Hebrew Hen*, signifying *Grace* or *Comeliness*, not only the *Latin Venus* by changing the *b* into *v* consonant or *Æolique Digamma* as *Heinsius* in his *Aristarchus* hath with great probability observed, but also *benus* and *bene*, and *benignus*, and *bonus*. The *Romans* indeed in latter time not knowing the true signification of their own word, gave it the needless Epithet of *Salsa*, which it included in it self before, as likewise the publick and solemn convention upon the calends of their Months they called *Curia Kalabra*, though the *Hebrew* word *Kahal*, which is a part of the composition of *Kalabra* included the signification of *Curia* within it self, as I have shown in another part of this Discourse. Further, the Sacrifice, was called sometimes *victima* and sometimes *Hostia*, *victima* though it be not an *Hebrew* word, yet it includes an imitation of an *Hebrew Custom* for *victima* is *quasi vittima à vinciendo*, whence also the *Latin vitta* is derived, because the Sacrifice was first bound  
and

and laid upon the Altar, before the Throat was cut, as in that passage of *Genesis* concerning *Isaac*, part of which hath been already repeated, v. 22. v. 9, 10. *And Abraham built an Altar there, and laid the wood in order, and bound Isaac his Son, and laid him upon the Altar, upon the wood, and Abraham stretched forth his hand and took the Knife to slay his Son.* And to this it was that *David* alluded when he said *Psalm 118.27. bind the Sacrifice with Cords, even unto the Horns of the Altar.* as for *hostia*, the very name is *Hebrew*, it is without question from the *Hebrew* word *hasab*, which I have shown in these papers sometimes to have a sacrificial meaning, and in that sense the *Latin facio* by the help of a *Digamma* is derived from it, and thence it was that *Hostis* in its first and purest signification did not signifie an *Enemy*, but a *Pledge* or *Pawn* which was given for the performance of conditions, and thence *hostimentum*, *hostire*, and *redhostire* are derived, but because such pledges were given out of the *Enemies* Country, and out of their number, therefore by degrees it came consequently to signifie an *Enemy*, but its direct and primary signification is a *Pawn* or *Pledge*, as every Sacrifice is in the stead of him for whom it is Offered  
up,

up, and these *hostes*, otherwise called in *Latin obsides*, were to be *hostiæ* in the proper sense, that is, they were to be slain and put to death, which is the signification of *hasab* in *Hebrew* and of *maſtare* in *Latin*, if the conditions stipulated were not performed.

Page 183. As appears from the Books of *Daniel* and *Eſther*, &c. and also from those of *Ezra* and *Nehemiah*) I cannot altogether excuse this from error, however it is true of the Books of *Daniel* and *Ezra*, that they have a great deal of *Chalday* in them, but the name of *Eſther* is *Chalday*, though the Book be not, and so is the name of *Nehemiahs* Office, who was made Governour of his own Country under the name of *Tirſhatha*.

Page 200. To whom e're it be long, I shall give another opportunity) this refers to the Sermon before Sir *P. W.* as it is long since Printed with additions, and I think I may pretend in what I have said in that Discourse and in the Preface, to have clearly represented all the natural reasons upon which the present excellent establishment may defend it self, and though I do not say they are the only Arguments, yet without them all other Arguments signifie very little, and they of them-



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themselves without any addition of Authorities and Traditions, though they are also of our side, are sufficient to defend us against all the reason of our Adversaries, though not against their prejudices or their malice, the first of which seems utterly incapable of conviction, and the second will never acknowledge it, let it be never so plain.——

Page 210. But of this and other matters of a resembling nature I have discoursed more largely, (&c.) in my middle way betwixt necessity and freedom.

Page 228. I do therefore disown and recant those reasons, (&c.) this refers to a part of those papers in the Additions to the Sermon before Sir *P. W.* which, for the reasons I have already Publisht, I thought it but just and necessary to suppress; and so does that passage also a little before being, p. 226, 227. and their name put into Greek is not ἐξδομαδίται, but ἐξδομίται or ἐπὶ ἀμυνίαῖσι, as I have elsewhere observed against *Joseph Scaliger*——and the Book of *Scaliger*, which I refer to is his *Elenchus Triheresi*, written against the Jesuit *Nicholas Serarius*.——

Page 230. And though these reasons are sufficient to prevail with me to retract that opinion, (&c.) this is also referred to some part

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part of the forementioned papers which I thought it requisite to suppress. —

Page 267. If the *Nones* were *quintanæ* fell upon the *fourteenth*, but if they were *septimanæ* upon the *sixteenth* day of the Month) this is a mistake, I should have said, the *thirteenth* and the *fifteenth*.

Page 286. Who were used to abuse the *Jews* for their abstinence from *Swines* flesh) as in that of *Juvenal* speaking of *Judea*.

*Observant ubi festa mero pede sabbata Reges,  
Et vetus indulget senibus clementia Porris.*  
And in another place of the *Jews* he says,  
*Nec distare putant humanâ carne suillam.*

And *Petronius* represents them as worshipping of *Swine*, out of a mistake in the true reason of their abstinence, which was because they thought them unclean.

*Judæus licet & Porcinum Numen adoret.*

Page 309. Which was nothing else, but *aliquid extrâ & intrâ muros, &c.*) so the *Pomæria* are described by the *Roman* Authors, and so it was certainly among the *Jews*, as appears by comparing the 4th. and 5th. verses of the 35th. of *Numbers* together. For v. 4. it is said, *The Suburbs of the Cities which ye shall give unto the Levites, shall reach from the Wall of the City and outward a thousand Cubits.* but v. 5. *Ye shall measure from without the City on the East-side*

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*side two thousand Cubits, and on the South-side two thousands Cubits, and on the West-side two thousand Cubits, and on the North-side two thousand Cubits, and the City shall be in the midst, this shall be to them the Suburbs of the Cities.* now there is no possible way to reconcile these two verses together, which are otherwise contradictory, notwithstanding they immediately follow one another, but by saying that the First of these places, is to be understood only of the Suburb or *pomærium* without the Wall, but the other of both together, of the empty space with in the Wall, as well as without, and *the City* was to be in the midst, that is, in the midst of the inward *pomærium*, for that which the *Hebrews* call *hir*, and we render *City*, does not begin with the Wall, but the Houses, and there are many places so called in the Old Testament which had no Walls at all, or in the Scripture Language, which were not fenced Cities, as the *Levitical*, all of them were, and so were the fitter for that use, to which I have conjectured *Jeroboam* to have put them, but then, if this way of reconciliation be admitted, as I think it is highly reasonable, then the *Seventy* are not to be excused, who have put down *δισχίλις πῖχες*, *two thousand Cubits* in both places, which I believe them to have done out of ignorance,

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as thinking there was a contradiction in the place, and not understanding the nature of the Suburbs in those times, which were so exactly answered by the *pomæria* among the *Romans*, which were two fold, there was *pomærium post muros*, that is, the outward *pomærium*, and there was *murum post pomærium*, that is to say the inward, and this *Livy* makes to be the *Etymon* of the place in these words: *Pomærium*, verbi vim solam intuentes est locus, quem in condeudis urbi bus quondam *Hetrusci*, quâ murum ducturi erant, certis circâ terminis inauguratò consecrabant; ut neque interiore parte ædificia mænibus continuarentur, quæ nunc vulgò etiam conjungunt, & extrinsecus puri aliquid ab humano cultu pateret soli. hoc spatium quod neque habitari neque arari fas erat, non magis quod post murum esset, quam quod murus post id, *pomærium Romani* appellarunt. And perhaps there is another Etymology more natural then this, and which will answer both of these significations, and denote both sorts of the ancient *pomærium*, and that is *ποτιμοιεῖον*, for what the common Greek calls *περὶς*, that the *Dorique* calls *πότι*, from whence is *ποτιρέρω*, and *ποτιφώνης* and other words of the like nature, to be met with in our *Lexicons*, and taken, as I suppose, out of the

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the *Dorique* writers of the *Italique* or *Pythagorean* sect, and this way, *περιουσιον* is any *Addition* or *Appendix*, whether within or without the Walls of a City, that is, it is the *pomærium* indifferently in both sense.

Page 310. Which the Latins call otherwise *tabanus*) from *tabes*, because they breed in the faintly and Autumnal time of the Year, or from the *Hebrew* *teben* signifying *straw* or *reeds*, because they are chiefly found in *locis arundineis* & *Vluginosis*.—

Page 311. I could show the same of the rest of the *Roman Hills*, (&c.) I dare scarce undertake for them all, but there is one more notwithstanding, which I have not mentioned, and which I take to be of *Eastern Origination*, and that is the *mons Aventinus*, which I take to be from the *Chalday* *Aben*, signifying a *Stone*, the place where *Jupiter Lapis*, as *Agellius* tells us they had such a Deity and they were used to swear by him, was worshipped among the *Romans*. For in many of these cases *b* and *v* consonant are the same, as may be seen in a thousand instances in the *ancient glossaries*, but it shall be sufficient to instance in another word of *Hebrew* or *Oriental* growth translated into *Latin*, that is,

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the *Hebrew ab*, whence by the addition of a *Roman* termination is the *Latin Avus*, signifying a *progenitor* or *forefather*, for that is its first and true signification, though the use of the *Latin speech* have restrained it to him, whom we call the *Grandfather*, and this is plainly the sense of *proavus*, being from the *Latin pro* with the *Hebrew ab*, and signifying in general a *progenitor* or *Forefather*, as in that known place of *Ovid*

—*Genus & proavos & quæ non fecimus ipsi,  
Vix ea nostra voco*———

but yet in this word we have a manifest instance of the ignorance of the *Romans* in the Antiquities and true Etymologies of their own Language, for *avunculus* which is from *avus*, and consequently from *ab*, is not the *Uncle* by the *Father*, but the *Mother's* side.

*Ib.* which is derived from the *Hebrew Joresb*, signifying an *Inheritance*) *Joresb* does not signify the *Inheritance*, but the *heir* in strictness of speech, but yet even this way the *Etymon* holds very well, for the *principle* is as it were the *Heir* or *Landlord* to whom the interest is due, or if you would rather it have from *Shoresb*,  
- signi-

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signifying a *Root*, from whence the interest sprouts out and grows, it is all one to me, only this latter *Etymon*, though in sense it have scarce any advantage, yet in sound it is more natural then the other.

Page 312. *Fœnus* is *hanoush* ) from thence is also the *Latin pignus*, and by omitting the last letter (as from the *Hebrew routs* is the *Latin ruo*) is the *Greek ποινή* and the *Latin pœna*, and the *English pawn*, all these words implying an exchange or penalty, or barter of one thing for another, and  $\pi \beta \phi$  are  $\alpha \nu \tau \iota \sigma \tau \alpha \iota \chi \alpha$  and therefore easily convertible into one another.

Page 319. What the *Latins* call *quintus* when it is a *prænomen*, that the *Greeks* call  $\kappa \alpha \iota \nu \tau \omicron$ , an Author of this name is cited by the *Old Scholiast* upon *Homer*,  $\kappa \alpha \iota \nu \tau \omicron$   $\epsilon \nu \tau \omicron \iota \varsigma \mu \epsilon \theta' \omicron \mu \epsilon \gamma \epsilon \nu$ , *ad Il. n. 214.* and this no doubt was a *Roman* Author though writing in *Greek* and his *Latin* name was *Quintus*.

Page 322. Are by *Catullus* *Epigr. 17.* called *salisubuli*) I deny not but the *Ety-mology à saltendo* was the ancient, and indeed the only received one among the *Romans*, and to this *Catullus* himself alludes, in the *Epigram* cited, *ad Coloniam*; his words are,

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*O Colonia, quæ cupis ponte ludere longo  
Et salire paratum habes———*

And a little after.

*Sic tibi bonus ex tuâ pons libidine fiat,  
In quo vel sali subsuli sacra suscipiunto.*

And Varro *l. 4. de l. l. falii* à saltando quod facere in comilio in sacris quotannis & solent & debent. But I only argue from the repetition of the same word, which to me is very uncouth and scarce to be mached in all the *Latin Tongue*, or perhaps in any other, to which it is to be added that *Mars* himself, who according to *Macrobius* was the same with the *Sun* was anciently called *salsubsulus*, as appears by this fragment of *Pacuvius* concerning him

*Pro imperio sic salisubsulus vostro excubet.*

Quod procul dubiò est, saith *Scaliger*, ex fine prologi cujusdam ut illud *Plautinum*,

*Ut vos item aliàs, pariter nunc vos Mars  
adjuvet.*



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Page 323. *Lou parothka*, or *Lou parothk*) from the *Hebrew pharah* without all question, is the *Latin pario*, and *partus*.

Page 326. We have not only the Greek *ἄσπετος*, but sometimes by the Elision and omission of the quiescent, *ἐσπετος*) of this there is also another example very plain, but yet never taken notice of hitherto by any, and that is in *Acheron*, which the common *Etymologists*, for want of something to say, are used to derive from a privative and *χαίρω*, but the word, by their leave, is pure *Hebrew*, and signifies the state after this life, for *achar* is *post*, and *acharon*, *posterius*, *postremum*, and by the Elision of *Aleph* is the word *charon*, which is the name of the *Ferryman* in the Poets, who was to waft men over into that state, not from the same *χαίρω*, as it were by an *Antiphrasis*, a very cold interpretation, though I perceive *Apulejus* was of this opinion; his words are these in *Apol. pro Æmiliano*, where he tells us that *Charon* had likewise another name, and that was *Mezentius*, igitur agnomenta ei duo indita, *Charon*, ob oris & animi duritatem, & alterum quod libentius audit, ob deorum contemptum, *Mezentius*. which latter name of his is likewise as plainly *Hebrew* as the other, from the verb, *maas*, *sprevit*, *contempsit*, from

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whence *maasan* or *meesan* or some such word, signifying *contemptor*, as from the *Chalday Tirgem*, is *Drogerman* for an *Interpreter*, from the *Hebrew shallem*, the *Turkish musleman*, for a *Perfect* or *Faithful* person, from *Aram Arman* for an *Assyrian*, whence *Armenus*, and *Armenia*. So that these things do strengthen and confirm one another; upon this occasion, I will mention another of those names by which the future state was anciently expressed by the Poets, and that is *Cocytus*, which the Grammarians would have to be *κόκυτος*, signifying to *bewail* and *lament*, but I had rather have it from *κονωζ*, by which word in the *Greek Anthology* our *Ancestours* or *Progenitors* are denoted, as much as to say, the *place* or *seat* whether our *Forefathers* are gone, and from this word, if I am not mistaken, is the other derived, because of mens *mourning* and *lamentation* for the *dead*, and for their *Parents* especially, to whom the most *Solemn* and *Religious justs* were performed, neither does it signify any thing in this case that the one of these words is spelt by an *o*, the other by an *ω*, for nothing is more ordinary then for long and short Vowells to be exchanged into one another, as these two Vowells are

chang-

Seemy Discourse of the true time of our Saviours Passover.

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changed the short into the long, in all the verbs that begin with an *o*, in the preterence, and in all the Tences and Participles where the Augment is inserted, and in all the compositions of ὄνομα, the same is to be found, as in οὐάνυμι, πολυάνυμι, ἐπώνυμι, ἀνώνυμι, παρώνυμι, φερώνυμι, and the like, and if you would have a particular reason, why it is so here, I answer it is in compliance with the nature of the *voces fictitiæ* that the sound may in some measure represent the signification, the long Vowel being naturally more mournful and pathetical then the short; and if my opinion may be taken as to the derivation of this word κοῦα, I wou'd have that to be no less of *Eastern* origination then the other two words that have been newly mentioned, to which purpose it is to be noted that of Ancient time there were two proper names, viz. *Og* and *Agag*, which I take to be the same, that is, the one to be only a reduplication of the other, though the latter be spelt with an *Aleph*, the former with an *Haiin*, for these two letters are, as to their *potestas* much what the same, as I have shewn already by the septuagint, in their rendition of proper names, taking no notice of the latter of these, sometimes, as if it were perfectly

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50 a quiescent letter, and thus in the pure Hebrew, *haphar*, and *ephar*, the former by an *Haiin*, the latter by an *Aleph* are the same, though the former be usually translated, *pulvis*, the latter *cinis*, which are much what the same, and they are exactly *synonymous* and expressive of one another, *Gen.* 18. 27. where they are both used, *And Abraham answered and said, behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes*, in the Original it is *haphar ueepher* and in the Seventy  $\gamma\eta\ \kappa\epsilon\ \sigma\pi\omicron\delta\acute{\omicron}\varsigma$ , and the latter of these words is rendred by the Seventy, *Job* 2. 8. by  $\kappa\omicron\pi\epsilon\iota\alpha$  a *Dunghill*, a signification coming much nigher to  $\gamma\eta$  then  $\sigma\pi\omicron\delta\acute{\omicron}\varsigma$ , and the former is translated by  $\alpha\mu\mu\omicron$ , *Gen.* 13. 16. and 28. 14. and by  $\sigma\pi\epsilon\delta\iota\alpha$ , *Num.* 19. 17. so that it is plain these words are *synonymous* and expressive of each other, to all which it is to be added that *Ophir*, which is by an *Aleph*, and which, as I have observed, is the name of *Africa* in Scripture, was so called because of the *drowth* and *dustiness* of the place, by reason of the heat of the climate, which is the confessed signification of *haphar*, by an *baiin*.

So

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So that it being now clear that *Og* and *Agag* are possibly, and may be very probably the same name, the one being only a repetition, reduplication or ingemination of the other, I proceed from hence to observe that from the first of these names, by which the King of *Bashan*, conquered by *Joshua* is called, the name *Ochus* which belonged to one of the *Persian* Kings is derived, of whom mention is made by *Diodorus* l. 17. *Ælian*. var. *Hist.* l. 6. c. 8. v. Lloyd. and *Justim.* l. 10. and from the other *Ogyges*, lex. Geog. an Ancient King of *Thebes*, and if we may & Poet. in believe others, the first King of *Athens*, Ogyges. as also of *Ægypt*, *Bæotia*, and *Lycia* had their names, and indeed any ancient thing or person was of Old exprest and represented by this name, as *Hesychius* interprets the word  $\omega\gamma\gamma\omicron$  derived from it, by  $\alpha\rho\chi\alpha\iota\omicron$  and  $\pi\alpha\lambda\alpha\iota\acute{o}\varsigma$  and with him *Suidas*, the *Etymologer* and *Eustathius* agree, and so *Nicander* uses it in *Theriacis*.

$\omega\gamma\gamma\omicron$  δ' ἄρα μῦθος ἐν αἰζηνοῖσι φορεῖται.

Where the *Scholias*t interprets it after the same manner, or rather more Emphatically, for he makes the name  $\omega\gamma\gamma\omicron\varsigma$  it self to be as much as others mean by  $\omega\gamma\gamma\omicron$  derived from it,  $\omega\gamma\gamma\omicron$ , ἀπὸ  $\omega\gamma\gamma\omicron\varsigma$   
τινός

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τινός, ὅς ἐστιν ἀρχαῖος καὶ πηλὸς, all which may be excellently parallel'd and explained out of Num. 24. 7. in the benedictory Parable of Balaam, *He (Jacob) shall pour out the water out of his buckets, and his seed shall be in many waters, and his King shall be higher then Agag, and his Kingdom shall be exalted*: Now there is no mention of any Agag before this, and yet if I am not very much deceived, this is a prophetick comparison of Saul, who was to be the first King of Israel, and was a tall and comely person, with another Ancient King of great renown and fame in those times, and who probably lived before the Flood, being a Person of a Gigantick stature, for the Scripture tells us Gen. 6. 4. that *there were Gyants in those days* and he in probability, as being the tallest, biggest and most Gigantick was their King, according to that known saying, which was Anciently the great rule of Elective Kingdoms,

πρῶτον μὲν εἶδος ἀξιόν τι ἐκτινίσθαι

And God complying with this humour of mankind, that prevailed then so much in the World, was pleased to appoint Saul to be their first King; of whom it is said, 1 Sam. 9. 2. that *from his shoulders upward*  
he

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he was higher than any of the People, which conjecture if it be admitted as true, as it must be acknowledged not to be improbable, then it will follow that the *Ogygian* Floud, and the Floud of *Noah* are the same, notwithstanding that the generality of *Chronologers* have placed them at so great a distance from one another, but the History of those times being so very confused and imperfect, we are not obliged by their Authority so much, as to neglect other reasons that offer themselves, but it is in this as in many other things, that are perplext, uncertain and obscure that he is

πάντες ἄλλοι οἷσι ἐκάλει καλῶς.

And still further to confirm this, it is to be observed, that notwithstanding some have made the deluge of *Oggges* to have been only a small and inconsiderable inundation of *Attica* or some one single Country, yet *Nonnus* in his *Dionysiaca* makes it to have been universal. where speaking of the *Ogygian* Floud he saith l. 3.

χθών ὅτε κέινθετο πάντα κατὰ ῥέοντα

Second,

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Secondly, *Justin Martyr* expressly puts *Inachus* and *Ogyges* as cotemporary together. in orat ad Gentiles. ἐν τῇ τοῖς χεῖροις ὡς ὅτι καὶ ἰνᾶχος. now this *Inachus* is without question the same with Νῶχ or *Noah*, and though they are both made by the same *Justin Martyr* and others to have been cotemporary with *Moses*, yet this proceeded only from this, that there is such a person as *Agag*, whom they thought and not without reason, to have been the same with *Ogyges* mentioned in the *Mosaic* writings, as I have shewn, but does it follow from thence, that they were cotemporary together? or will it not follow by the same way of arguing, that *Moses* was cotemporary with *Adam*, and with the *Creation* it self? or is it not more likely that *Balaam* in his benedictory Prophecy, referred to some person, well known, of Ancient times, by which both *Balak* and the *Israelites* might take an estimate of that happiness which was afterwards to attend the latter of these? Thirdly, When it is Prophecyed of *Saul* by *Balaam*, that he should be higher then *Agag*, this, as I have said refers to the great bulk and stature of the *Antidiluvian* mortals, and is another argument that *Agag* and *Ogyges* are the same, and thence it was that



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that ὤγχιον in Greek did not only signifie that which was *Antient*, but also that which was *monstrous* for its *bulk* and *greatness*, παμμέγθεσ ἱερμέγθεσ, by the latter of which words *Suidas* hath interpreted it, and *Heliodorus* uses ὤγχιον ἄνθρωπον, for a man of an extraordinary size and stature, and *Hesiod* ὄρκον ὤγχιον, speaking concerning *Styx* in his *Theogonie*,

Τοῖον ἄρ' ὄρκον ἔθεντο θεοὶ Στύγος ἄφθιτου ὕδαρ,  
ὤγχιον —————

For the same that *Homer* calls ὄρκον μέγιστον in *Il. o.*

\* Ἰσώνν τῷδε γαῖα καὶ ἔρανον κύρις ὑψήθεν,  
καὶ τὸ κατειβόμην Στυγὲς ὕδαρ (ὅσε μέγιστον  
ὄρκον, δεινότατός τε πέλει μαχάρεσσιν θεοῖσι).

And in another place where *Achilles* swears by his Scepter, that is, by Justice, and by God the Fountain of it, he concludes

— ὁ δ' ἔτι μέγας ἔσσεται ὄρκον.

Fourthly as it is now plain, why so many writers after one another, being led away by the mistake of the First whom they followed, have placed *Ogyges* in the time of *Moses*, so it is no less plain why they  
made

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made him King of *Attica*, and why the Flood of *Ogyges* was by them supposed only to have overflown that province. For *Attica*, as I have shown p. 354. of this Treatise was so called from the *Hebrew hattik*, signifying *Ancient*, and the Inhabitants that came thither from the *East*, were called by an *Hebrew* name *hattikin*, or the *Ancient people*, by which it came to pass that the *Greeks* having a Tradition that the Flood of *Ogyges* happened among the *hattikim*, or, as they would call it, according to their own way of termination the *Athens*, this gave occasion to all that fable, that *Ogyges* was an *Ancient Athenian* King and that the Flood in his time, happened in the Province or Territory of *Attica* where he Reigned.

Fifthly, If we lay both these *Græcian* Traditions together, that *Ogyges* lived in the time of *Moses*, and that he Reigned over *Attica* in that Age, the latter of which mistakes I have now discovered upon what reason it depended, and the first as I have said, (that is, that which I have mentioned first, for it is the latter in order of time) is owing to this that there is such a person as *Agag* or *Ogyges* mentioned in the *Mosaick* writings, I say, if we compare these things together, they will sufficiently

ficiently betray and expose one another, for it is ridiculous to think that *Balaam* referred to any such King of *Attica*, a place with which neither *Balack* nor the *Israelites* had at that time any Correspondence; much less was he so famous and well known among them, that the King of *Israel* who was to come many Ages after, should be Proverbially compared to him, and that it should be said of him, that *he should be higher then Agag*, and that *his Kingdom should be exalted*, as if *Attica*, a small and inconsiderable spot of Ground, had been some vast and Formidable Empire; nay, I dare vouch for most, if not all the *Jews* now living, or that have lived ever since this Story was first broached, that they are and have been ignorant, of any such *Athenian* King, and so at this rate this Prophecy would not have been only obscure and unintelligible when it was first uttered, but would remain to this day among the number of those difficulties, that are to be explained at the coming of *Elias*.

If it be urged that *Balaam* in this Prophecy referred to *Agag* the King of the *Amalekites*, who was afterwards Conquered by *Saul*, I answer, that I do believe *Balaam* in part to have referred to this,

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for *Agag* was a Successor, though at a great distance, of *Balack*, and Ruled over the same Country that the other did, and it was in requital of the injuries done by *Balak*, that this overthrow fell upon the *Amalekites* in the days of *Saul*, 1. Sam. 15. 2, 3, *Thus saith the Lord of Hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Ægypt; now go, and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both Man and Woman, Infant and Suckling, Ox and Sheep, Camel and Ass.* But yet I say, that this, though it was a partial fulfilling of this Prophecy, yet it is not all that prosperity and increase of honour and power, which is shadowed out under it, First, because *Agag* in comparison, was but an inconsiderable Prince, and the *Israelites* when they came out of *Ægypt*, though nothing so strong as in the time of *Saul*, were more then a match for the *Moabites* and *Amalekites*, at that time, wherefore it is said, Num. 22. v. 3, 4, 5. that, *Moab was sore afraid of the People: and Moab was distressed because of the Children of Israel, and Moab said unto the Elders of Midian, now shall this company lick up all that are round about us, as the Ox licketh up the Grass*

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*Grass of the Field.* and v. 5, 6. the words of *Balak* in his Message to *Balaam*, are, *Behold, there is a People come out from Ægypt: behold, they cover the face of the Earth, and they abide over against me, come now therefore I pray thee, curse me this People, for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the Land; for I wot, that he whom thou blessest, is blessed, and he whom thou cursest, is cursed.* So that despairing of any success against them, by a fair Battel, he was forced to make use of Sorceries and Enchantments, but it proved in the event, as *Balaam* himself expresses it, that *there was no Enchantment against Jacob, neither any divination against Israel.* And if they were so little able to resist them then, what shall we think after so many several succeeding generations, when the Children of *Israel* were for number more Formidable, for strength more United, and when the Government was settled upon a certain, and as it then appeared, an Hereditary foundation, the Kingdom being established in the line and person of *Saul*? Or how could that be thought so great an accession to the *Israelitish* power and Kingdom; as that it should de-

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 serve so lofty and magnificent a Prediction as this seems to be, (being uttered with all the rapture and extasie of a Prophetick spirit) to be wholly taken up, and utterly exhausted in the narrow and trivial Contemplation of it? Secondly, When it is said of *Saul* that he should be higher then *Agag*, there is no question, as I have said, a manifest allusion here made to the Tallness and Comeliness of the person of *Saul*, and therefore if this *Agag* who lived in his time, were only pointed at, it would have required such another description of his person also, that so the completion of this Prophecy might the more clearly and manifestly appear, for to say, that *Saul* should be higher then a Dwarf, or then a person of ordinary Stature, was certainly no such magnificent representation of his person, as to deserve a Prophecy at so great a distance of time, to be bestowed upon it, but now *Agag* is no where described after this manner, (though I deny not but being King, if the Kingdom of *Moab* were *Elective*, he might probably be Taller then the usual sort of People, for the reason already mentioned, and perhaps for this reason, for the Comeliness of his Person, and the Majesty of his Character, he was spared by *Saul* when the rest of the  
*Amale-*

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*Amalekites* were destroyed ) and this is another indication that some other besides him, is in this place likewise to be understood.

Thirdly, In the Book of *Esther* the Story is Famous concerning *Haman* the Son of *Hammedatha*, who is frequently called the *Agagite*, c. 3. 1, 8. c. 8. 3, 5. c. 9. 24. in the first of which places (for they have omitted the mention of it, looking upon the repetition to be needless, in the rest) the present Copies of the *Seventy* have *αγαγιτης*, but if we consider how Religiously careful, the *Jews* have always been in the preservation of their Copies, from all kind of corruption beyond the *Greeks*, or any other nation, how often it is repeated in the *Hebrew*, whereas it is but once mentioned in the *Greek*, how much more likely it is that a corruption should steal into one place, then into four ; and again how unlikely it is, that a corruption should be so constant and every where the same, in four several places ; all this will be sufficient to persuade us, that we are not in this place and consequently in all the rest, to correct the *Hebrew* from the *Seventy*, but the *Seventy* from the *Hebrew*. Wherefore instead of *αγαγιτης*, I read *αγαγιον*, for *Og*, and *Gog* and *Agag* are the same, and

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fo *Num.* 24. 7. where it is in the *Hebrew*, *vejarim meagag malco*. *His King shall be higher then Agag*. There the *Seventy* render it ὑψιλαθήσεται ἡ τῶν βασιλεία, *the Kingdom of Gog shall be exalted*, where though they appear to have followed another reading then the *Hebrew* Copies do at present, and a reading certainly much inferiour to it, or rather directly opposite to the sense of the place, yet thus much is certain, that what the *Hebrew* calls *Agag*, they have rendred by τῶν, taking no notice of the Guttural as in the instances already produced.

*Haman* the *Agagite*, is as much as *Haman* that was descended of *Agag*, not that *Agag* who together with his whole Family, and consequently his posterity too, was destroyed and cut off by *Saul* and *Samuel*; but some other, and I chuse to Interpret it of this *Antidiluvian Agag* or *Ogyes*, and that this is spoken of him to make him appear the more Illustrious, that so his fall in the sequel of the Story might be the more remarkable and signal, and if you say that he also perished together with all his Family and dependents in the Flood, and therefore could leave no posterity behind him, I grant, (upon supposition that he is not the same person with *Noah*) that this



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this is very true, but yet the *Greeks* had a Tradition among them, which, without question, they received from the *East*, that *Ogyges* escaped in the Deluge, that happened in his time, for so *Africanus* in *Eusebius* speaking of that *Ogyges*, (or as he calls him Ὠκυγος) ὃς τῷ πρώτῳ κατακλυσμῷ γέγονεν ἐπώνυμος, <sup>Euseb. præp. evang. l. 10.</sup> from whom the first deluge took its name, saith that he was πολλῶν διαφθαρέντων διασωθείς, saved, when others generally perished in the waters ; so that by this Tradition he is confounded with *Noah*, who did really make his escape ; but there is a Testimony of *Cedrenus* which makes him to have perished, and this depended upon a Tradition that made *Ogyges* to be a distinct person from *Noah* who was saved ; by all which it appears, that the History concerning him is, as I have already said, and proved, very obscure, confused and uncertain, partly by the corruption of the Tradition it self, to which all Antiquity is unavoidably subject, and partly by the mistakes and *Anachronismes* of the *Greeks*, the causes of which I have already partly represented, the words of *Cedrenus* are ἐν ᾗ τοῖς χρόνοις Μωυσέως γέγονε τις ἀνὴρ μέγας, ἐκ τῆς φυλῆς Ἰαφὲθ, ὃς, αὐτὸς χθὼν ὄν, ἐβασίλευσε τῇ Ἀθηναίᾳ ἔτι τελέοντα δύο. ὄνομα τὰ ἀνδρῶν Ὠκυγος, ἐπὶ αὐτῷ γέγονε κατακλυσμὸς ἐν τῇ Ἀθηναίᾳ μόνῃ, αὐτὸς τε ἀπέπεσε καὶ ἡ χώρα πάντα.

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that is, in the time of Moses there was a certain great or Gigantick man, of the seed of Japheth, who being a native of Attica, reigned over it for the space of thirty and two Years, his name was Ogygus, and in his time happened that Floud, which was peculiar to Attica, in which himself perished, and all that province was drowned; in which words there is nothing at all true, as I think I have already made it appear, by discovering the grounds of the mistakes in them, but only that there was such a man, as Ogygus or Ogyges, that he was a great or Gigantick person, and that a great Floud happened in his time, only when he saith that this Gigantick Ogygus was of the seed of Japheth, there seems in this also, as well as in what hath been said concerning his being King of Attica and co-temporary with Moses, to be a stricture of truth in the corruption it self, for in the first place the Scripture speaking of the men that lived before the Floud, saith expresly, that *there were Gyants in those days*, and again in the Relation of the lewdness of those times, which drew down the Deluge afterwards upon them; it saith, that *the Sons of God, saw the Daughters of Men that they were fair*, in the Hebrew it is *chi toboth hennab*, that they were goodly or  
had

Gen. 6. 4.

Ib. v. 2.

# NOTES.

had a goodly aspect, and the sense would have been the same, if it had said, *chijaphoth hennah*, that they were fair, as our Translation renders it; wherefore since by the Sons of God are understood the *υἱοὶ δυνασδύοντων*, the Sons of the Great men or Princes of those times, who did what they pleased without Controul, as some of the Ancient Interpreters have rendred it; Ogyges at this rate will be a Prince descended of one of those *Japhoth*, those fair ones, to whom the Sons of God went in, and begat Sons and Daughters upon them, and this is all that was at the bottom of that mistake of the Greeks, that Ogygus was descended of the Family of *Japheth*; to confirm which yet further, it is to be observed, that Scripture stories delivered down by Tradition in the East from thence, yet were not always delivered in Scripture words, but only in words of a like signification, or words relating to the circumstances of the Story, as I have elsewhere observed out of Bochartus, who took his hint from *sanchuniathon* that Sarah in the Eastern Tradition was called *Annobret*, because she was past the time of Child-bearing, and Isaac *יעסד* or *Jachid*, because he was the only Son, and the like: so that *Japhoth*, being perfectly synonymous to *Toboth*, and indeed

Discourse  
of the Te-  
tragram-  
maton and  
also in that  
of the Mes-  
sias, c. 1.

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indeed more properly signifying *beauty*, then the other, here is all that can be desired to make it at least a tollerable conjecture.

Again, as from *Agag* is *Ogyges*, so from *Gog*, by the Elision of the Guttural is *Gyges*, both of them the same person, as I will now prove, and as *Cedrenus* saith of *Ogygus*, that he was ἀνὴρ μέγας, a great or Gigantick person, so *Ovid* represents the Ancient *Gyges*, for there were several afterwards of the name, in his fourth *De Tristibus Eleg. 7.*

—Credam prius ora Medusæ

Gorgonis anguineis cincta fuisse comis.

Et canes utero sub virginis; esse Chimæram

A truce quæ flammis separet angue leam,

Quadrupedesque homines cum pectore pectora  
(junctos,

Tergeminumq; virum, tergeminumq; canem,  
Sphingaq; & harpyias, serpentipedesq; Gigan-  
(tes,

Centimanumq; Gygen, semibovemq; virum,  
Hæc ego cuncta prius, quàm te, carissime, credam  
Mutatum & curam deposuisse mei.

Where though he reckons all these as so many impossibilities and figments of Antiquity, yet there is no question but in all or most of them, there was a ground of truth, though miserably adulterated and disguised by the vanity or ignorance of the  
Greeks

v. Pale  
phat. in  
opusculo  
de æmi-  
liis.

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Greeks ; particularly, as to Gyges, when he calls him *Centimanum hundred handed*, it may very well be Interpreted of the extent of his power, or the fierceness and violence of his Reign, and what he adds afterwards in the next words *semibovemque virum, half man, half Ox*, may refer to the brutish and *belluine* manners of the *Antidiluvian* times, or rather it belongs not to Gyges at all, but to the Fabulous of *Minotaur* of *Crete*. But not to Argue from bare possibilities, that is, from things that are very uncertain ; there is a place of *Tully* in his, 3d. *De Officiis* that will fully make it out, that *Gyges* and *Ogyges*, and that the *Ogygian* and the *Noachic Deluge* are exactly the same, his words are these: *Hinc ille Gyges inducitur à Platone, qui cùm terra decessisset magnis quibusdam imbris, in illum hiatus descendit, æneumque equum (ut ferunt fabulæ) animadvertit, cujus in lateribus fores essent ; quibus apertis mortui vidit corpus magnitudine inusitatâ, anulumque aureum in digito, quem ut detraxit, ipse induit, (erat autem Regius Pastor) tunc in concilium pastorum se recepit, ibi cùm palam ejus annuli ad palmam converterat, à nullo videbatur, ipse autem omnia videbat, idem rursus videbatur, cum in lucem anulum inverterat, itaque hâc opportunitate annuli usus, reginæ*  
*stuprum*

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*Stuprum intulit : eâque adjutrice, regem dominum interemit, sustulit quos obstare arbitrabatur : nec in his eum quisquam facinoribus potuit videre, sic repente annuli beneficio Rex exortus est Lydiæ.* I do not say that there was not a certain Gyges King of Lydia, for it is certain there was, nothing is more known in the Grecian story then this, and it is concerning him the Epigrammatist spoke when he said,

*Anthol. l.*

1.

οὐτέρῳ βαθυλήϊς ἀράς,  
 οὐδ' ὄλβον πολύχρυσον, οἷα γύγης,  
 αὐτάρκεις ἔσθαι βίης, μακρὲν,  
 τὸ μηδὲν γὰρ ἄραν, ἄραν μὲ τέρπει.

And in another Epigramme in the same Anthology,

οὐ μοι μέλει γύγας  
 τῆ Σαρδύων ἀνακτοῦ, &c.

But I say that here are two Gyges's plainly confounded together, the Ancient Gyges or antediluvian Ogyges, with the Lydian King, and besides, abundance of Fable into the bargain, for it is plain in the beginning of this Story, he speaks of a certain Gyges, in whose time a great Flood happened, *cum terra magnis imbris decessisset*, which answers exactly to the Mosaic description of the Flood of Noah, in which the rains from  
 Heaven

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Heaven were accompanied with Chasmes and Ruptures of the Earth, Gen. 7. 11. *In the six hundreth year of Noah's life, in the second month, the seventh day of the month, the same day were all the fountains of the great Deep broken up, and the windows of Heaven were opened.* For the Story of the ring it is all of it Fabulous, but yet so, as the very Fable it selfe discovers the truth, and shows the Story to have travelled into Greece from the East, for it proceeded only from a different understanding of the same word, which two differences were afterwards put together and jumbled into the same Story, for *tabah* signifies to be immerst or drown'd in Hebrew, and the same word with the addition only of an *he*, which can hardly be distinguished in pronounciation signifies, a ring, and by this means it happened that the Floud, and the Ring came both into the same Story, but for the improvements that are built upon this foundation, I am not bound to give an account of them, for the progress of Fables, and oftentimes their rise too, is owing to nothing but impudence on the one hand, and credulity on the other.

For the *brazen horse* which this Citation speaks of, it is no other then the *Ark of Noah*; and whoever it was that brought  
this,

this Story into *Greece*, made *Noah* and *Gyges* or *Ogyges* to be the same person, as it is indifferent to me whether they be or no, only this in the general I contend for, that the Floud of *Noah* and the Deluge of *Ogyges* are the same; but now to make this out, that the *brazen Horse* in this Fable, is the same with *Noah's Ark* in the reality, and truth of the History it self, it is to be considered what he says of the *brazen Horse*, that it had *fores in lateribus, doores in the sides*, for thus the *Ark* it self is described *Gen. 6. 16.* where God gives instructions to *Noah* concerning the fashion of it— *A window shalt thou make to the Ark, and in a cubit shalt thou finish it above, and the door of the Ark shalt thou set in the side thereof, with lower, second, and third stories shalt thou make it.*

Secondly, When it is said, *quibus apertis vidit corpus magnitudine inusitatâ*, that, opening the doors of this house, he saw in it the body of a man of an extraordinary bulk, this is also literally true if you do but invert, and turn it the other way, not that opening the doors of this horse he saw the body within, but that opening the door or window of the *Ark*, he saw the same without it, as *Noah* certainly, did when the waters were dried up, see many  
such



such bodies of *Gigantick* stature, according to the size and proportion of those times, lying upon the Ground, and the very mention of this *corpus magnitudine inusitatâ*, shews this Deluge to have been very Ancient, when the size of men was much greater, then any the *Greek* Histories, if they will speak truth, can give us an account of, as found among themselves.

Lastly, The reason why this corrupt and interpolated story calls the *Ark* a *brazen horse*, is this, in *Hebrew* *Tsi* signifies a *Ship*, and *sous* perhaps also *sis*, for *jod* and *vau*, in *Chalday* and *Hebrew* at least, which is no great difference, are actually exchanged into one another, signifies an *horse*, and *sis* at this day among the *Turks*, is the word for a *Groom*, or one that *looks after horses*, to which if we add the consideration of that Wood, of which the *Ark* was built, the whole mystery will quickly be explain'd, it was *hatsei gopher*, *gopher wood*, that is, *Wood daub'd over and covered with pitch*, as all *Ships* use to be; the whole verse in *Hebrew* runs thus, *hatsei gopher tabaseh otsoh*, *vecapharta otsab mibaith onnichouts bacopher*, where *gopher*, and *copher* are without question the same, as appears by the word, *gaprith* which hath the signification of *copher*, and is as much  
as

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as *pix bitumen*, *sulphur*, the *caph* being exchanged into a *gimel*, a letter very nigh of kin to it, as from the *Hebrew gamal*, is the *Greek* κάμηλον and the *Latin camelus*, and *copher* did not only signifie *pitch*, or any such *bituminous* matter or substance, but it is also used for a certain *sweet smelling Flower*, *Cant.* 1. 14. & c. 4. 14. which the *Greek Interpreters* in the first of these places render by κέπερος, and the *Latins* from the *Greek* call *cyprus*, whence because of the abundance and plenty of this sort of Flower that is to be found in it, the *Island* of *Cyprus* took its name, as *Eustathius* and *Stephanus* are of opinion, and as the *Island* took its name from the *Flower*, so there is a certain sort of *Brass*, which took its name from the *Island*, which is called in *Greek* κέπερον, in *Latin* *Cuprum* or *æs Cyprum*, or as we call it in our Language, *Copper*, and the *Hebrews* without question, as they did the *Cyprian Flower*, and the *Island* that took its name from it, so they would also have called that sort of Metall which took its name from the *Island* by the name of *Copher*, but whether they did or no, it was obvious for the *Greeks* when they understood that the *Ark* was made of a certain substance which had the *Epithet* of *Copher*, to interpret it of that which

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which in their Language they called *ωπερν*, this being the nigheft in found to it, and they not understanding the true fignification of the *Hebrew* word, which was the true reason of this adulteration of the ftory; and this it felf was enough without any likenefs in found as to the words by which an *Horse* and a *Ship* are denoted, though they are at no great diftance from one another, to make the ftory pafs among the *Greeks* rather with the circumftance of an *Horse*, then a *Ship*, becaufe a *brazen Ship* was impoffible to conceive, and the ftory of the *Trojan horfe*, which was of very great antiquity among them, was a thing that might poffibly give credit and authority to this legend alfo, by their refemblance one to another.

To conclude, as from *Agag*, is *Ogyges*, and from *Gog* by the Elifion of the guttural *Gyges*, fo from the name *Gyges*, is the *Greek* *γυγας*, and the *Latin* *Gigas*; and to return to that which gave occafion to all this, from the *Greek* *ωγυγος*, by the Elifion of the *ω*, which answers to the *Hebrew* *quiescent*, and is actually cut off in *ρωγος*, and by changing the *γ* into *κ*, of which fort of permutation inftances have been already produced, is the *norday* in the *Anthology*, for *Anceftors* or *Progenitors*, whence the word *Cocytus*, is derived, and

made

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made to signifie the Region of the dead, which I look upon as no far lecht *Etymology*, neither as I presume, will any man else, who hath been conversant about such matters; though I perceive *Claudian* was of another mind, and therefore I am not solicitous about, where in allusion to the Grammarian *Etymology* from *κῆρυξ* he says, l. 2. in *Rufinum*

*Est locus infauſtis quo conciliantur in unum  
Cocytos Phlegethonq; vadis, in amœnus uterq;  
Alveus, hic voluit lachrymas, hic igne redun-*  
(*dat.*

and such another passage there is in his 2d. *De raptu Proſerpinae*: but whether this conjecture will be admitted or no, yet I am willing to hope that what I have offered in my way to it, will not be unacceptable to learned Men, and because it must needs be no inconsiderable advantage to the credit and authority of the Sacred Volume, if I can shew of *Deucaliôns* Floud, as well as I have done of that of *Ogyges* that it was the same with *Noahs*, because by this means there will be a strong current of antiquity, and an unanimous consent of sacred and profane Authors together, for the asserting the truth of such an universal deluge, as we by the Scriptures are taught to believe, therefore before I leave this matter, I will endeavour to shew the  
same

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same of *Deucalion* that I have done of *Ogyges*, viz. that his *Floud* and *Noahs* were the same. And I begin with the words of our Country-man Mr. *Lloyd*, the late learned Revisor and Completor of *Charles Stephens* his *Geographical* and *Poetical Dictionary*, whose words under the word *Deucalion* are very remarkable and sufficient of themselves to demonstrate all that I intend, they are these: *Hæc fabula Poetica, sub verborum & nominum involucris veram universalis diluvii à Mose Dei seruo descriptam historiam proposuit, & artibus Satanæ factum est, ut quæcunque in sacrâ historiâ occurrerent, Ethnicorum figmentis in fabellas verterentur: Apud Lucianum libello de Deâ Syriâ extat locus, ex quo manifestum est per diluvium Deucalionis intelligi, non inundationem illam quâ olim Græcia absorpta est, sed diluvium universale quod fuit Noæ temporibus. Quinetiam Plutarchus libello de animalium industriâ, scribit columbam ex arcâ Deucalionis emissam attulisse indicium recedentis diluvii.* Secondly, The old Scholiast upon *Homer* citeing *Apollo-*  
*dorus* for his Author, tells us that when  
*Jupiter* had resolved to destroy the Brazen Age or Generation of Men, *Deucalion* by the council and instigation of *Prometheus* built an Ark, *ἀρκα*, he calls it, which word by the Addition of *Al* the *Arábian*

v. etiam  
H. Grot. de  
v. R. C. l.  
1. qui in-  
tegrum  
Luciani  
locum ex-  
scripsit.

Ad II. a.  
10.

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prefix, I take to be plainly from the *Hebrew Aron* signifying an *Ark*, and this confirms what I have said, that *Scripture Traditions*, that is, Traditions that were got into the *Heathen World*, and were derived from thence, were frequently delivered in other words than those by which the *Scripture* expresses them; Now these two things are certain, that *Noah* built an *Ark*, and that he did it by the express Command of God himself, after he had taken a resolution to destroy the Old World, Gen. 6. 13, 14. *And God said unto Noah the end of all flesh is come before me, for the Earth is filled with violence through them; and behold I will destroy them with the Earth, make thee an Ark of Gopherwood.* And when *Deucalion* in the Fable is said to have done this by the instigation of *Prometheus* (Προθεμῆνς Προμηθεύς) *Prometheus* is that name of God by which his providence and wisdom is denoted, and that sometimes in the *Heathen Mythology*, however disguised and adulterated with inconsistent and ridiculous Fables, *Prometheus* was no other then the *Supreme Numen*, appears by this, that the same things are attributed to him, which are ascribed to God in *Scripture*, as his *stealing fire from Heaven* to animate his first man, which is an argument that he himself was be-

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before him and consequently was no mortal, is a Fable *stolen*, with reverence be it spoken, out of the History of the Creation, where God is said to have *breath'd* the *nishmath chajim*, the *breath of life* into *Adam*, and so likewise his making the first man of the *dust of the Earth*, of which all the Ancient Poets are so full, is manifestly Transcribed from the same Original. Lastly, The Fable of the *Vulture* or *Eagle* perpetually gnawing upon his Liver, without being ever able to devour it, which the Poets, not understanding the *Hieroglyphick* Mysteries of the *East*, from whence this Fable was derived, have represented as done by way of punishment inflicted upon him, was only an *Hieroglyphical* or *Symbolical* adumbration of the *Eternity* of the Divine Nature, and of its necessary or self existence; for this *Vultur* or *Eagle*, is *Time*, which is as it were, perpetually preying upon the *Eternal* nature, without being ever able to consume it, and that this is so, appears very plainly by *Hesiods* description of the thing, who tells us, that matters were so ordered, that whatsoever the *Eagle* ate in the day-time, was repaired in the night, where speaking concerning this *Hieroglyphick Eagle*, he says,

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Αὐτὰρ ὅγ' ἦπαρ  
Ἡδίων ἁδόναντον, τόδ' ἀέξετοῖσιν ἐπάντη  
Νυκτός, ὅσον πρὶν ἡμᾶρ ἐδδιτανυσίηεργ' ὄρνις.

But what *Hesiod* calls an *Eagle*, *Petronius* will have to be a *Vultur*, in *Hendecasyllabo*.

v. etiam  
Fulgent. in  
mythol.

*Cur Vultur Jecur ultimum pererrat,  
Et pectus trahit intimaſque Fibras?*

And the meaning of *Hesiod*, when he ſays that reparation was made in the night, for what was conſumed in the day, is to be explained by the *course* of the *Sun*, which ſets out freſh and luſty every morning, and is, as the *Pſalmiſt* excellently words it, as a *Bridegroom coming out of his Chamber*, and rejoyceth as a *ſtrong Man to run a race*, but when he is got to his *Meridian* he begins to decline, he is firſt, as it were, hot and fiery, and then, having ſpent his vigor, languiſhing and faint, till the day is concluded by the night, and time it ſelf ſeems to be at an end; but the next morning theſe decays and wearineſſes are again repayred, and he ſets out as freſh and vigorous as ever, which is a very plain and natural explication of this place of *Hesiod*, and ſhowes *Prometheus* to have been the ſame with the *Sun*, who was worſhipped by all the *Idolatrous Nations* for the *Supreme Numen*, no wonder therefore, if what is aſcribed to the true God in



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in Scripture, be in the fabulous antiquity attributed to *Prometheus*.

And by this discription of *Prometheus* (which I confess supposes the Eternity of this Universe, as it is now ordered and framed, at least *à parte post*, but that is not to the purpose) we see what notion the Ancients had of Eternity, namely that it was not a *standing* or *quiescent*, but a *successive* duration, notwithstanding that our *Schoolmen* will not hear of any such thing, and as they thought of duration that it was successive, so of the Divine Nature, they had always an opinion that he was an extended substance, till *Plato* and *Aristotle* and other *Scholasticks* began by subtleties while they pretended, and perhaps really designed to assert and vindicate the Divine existence, to rob him of his Divine Amplitude and Omnipresent extention, and by subtleties dispute him into nothing.

Furthermore, As the gnawing of the *Eagle* or *Vultur* signified, without question, the *succession* of an Eternal duration, so the Pillar to which *Prometheus* was tied, signified the *stability*, the *strength* and *lastingness*, and *never failing Eternity* of that *succession*, and the *Cords* or *Bands* with which he was tied to it, was the

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*Immortality* or *permanency* of the Divine Nature, which is commensurate with, and closely linked to, the utmost possibility of the most unbounded, unfathomable, and bottomless duration; and the Mountain *Caucasus* upon which the Poets feigned him to lie bound, is another indication that by *Prometheus* they understood the *Sun*, by reason of the great, and as it is usually represented the Fabulous height of that Mountain, which was so great that *Philostratus* in his Second *De Vitâ Apollonii*, hath had the impudence to report that the top of it does, as it were, pass through the *Sun*, and seems to divide it into two parts.

I will not deny that I have a shrew'd suspicion, that it was the opinion of the ancient World as farr as from the first beginning of Idolatry, (when men began to worship the *host of Heaven*) which is very ancient, that all vitality and life, nay, so much as thought and speculation themselves, were owing to the heat and influence of the *Sun*, and that this was their meaning when they talked of *Prometheus* his stealing fire from *Heaven*, which was that *divinæ auræ particula*, or in the Language of the Scripture that *Nishmath chajim*, that *breath of life*, by which the first Mortals were

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were inspired, and which hath been since propagated by generation, and in this opinion they were confirmed by a tradition which they had, which was afterwards transmitted in writing to posterity by *Moses*, that God made the World in *six days*, which they so interpreted, by distinguishing the *day* and *night* from one another, as indeed *hereb* does properly signifie that time, when things are *mixt* and *confounded*, and cannot be *distinguisht* from one another, so that it is impossible to work any longer, I say, they so interpreted these *six days work*, as if in the *night* the *Opificer* had *rested* (as he did afterwards upon the seventh day) which was always thought to be the *Suns* method, to work in the day and to repose and cool himself in his Western bed at night, until at length the *Antipodes* were discovered, and that opinion vanisht, together with the error by which it was occasioned, not that they looked upon all things to have come by chance as the *Democriticks* and *Epicureans* afterwards did, for this in comparison was but a modern error, but they had a notion of the *Sun* and the *Stars*, that they were *wise* and *understanding* beings, and that they did not only see all things that happened upon Earth, but that they did

## NOTES.

See Dr.  
More in  
his immor-  
tality of  
the Soul,  
and mystery  
of Godli-  
ness, and  
in his de-  
fence a  
gainst  
Butler.

Shemesh,  
from Sua-  
mesh. mi-  
nistrare.—

Discourse  
of the true  
time of our  
Saviours  
Passover.

did also order and dispose them by wise and prudent measures ; but this is nothing to us, we are no farther obliged by Antiquity, then Antiquity it self shall appear consonant to sound and impartial reason ; we know for certain that the Stars are more ignorant than any of their worshippers ever were or could be, and that what reason and understanding they have not in themselves, they cannot possibly communicate to us, we know there is an older Antiquity than this, which makes the Sun, as his name imports, to be no more than a Servant, and that he and the Stars were appointed for nothing else, then only *to be for signes, and for seasons, and for days, and for years*, which expressions in the *Mosaic* writings derived from the *Cabbala* of much Ancienter times, though they might possibly be Interpreted in favour of *Astrology*, as I have elsewhere noted ; yet it is enough that their most plain, obvious, and easie sense is not this, and that we are assured from other considerations, that *Astrology* is as vain as the pretenders to it, and that the predicting tribe are now themselves of opinion that the *Sun* and the *Stars* are stark blind, in the midst of all the wonderful discoveries, which they have made by their light ; but enough of this,  
it

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It is sufficient that I have discovered who *Prometheus* was, that he was the *Sun*, who was worshipped by *Idolatrous Antiquity* as the *Supreme Numen*, and that by his impulse and council, *Deucalion* was persuaded to build him an Ark, as *Noah* did by the Command of God, so that these things have a perfect resemblance, and hitherto there is a very fair correspondence of the Stories of *Deucalion* and *Noah* with one another.

Nay, in the Third place, there is not only mention made in the profane Antiquity of *Deucalions* Ark, but also of the mountain upon which it rested, as the Scripture tells us it rested upon the *Mountain of Ararat*, for so *Juvenal* speaks,

— *Deucalion, Nimbis tollentibus æquor,  
Navigio montem ascendit, sortesque poposcit,  
Paulatimque animâ caluerunt mollia saxa,  
Et maribus nudas ostendit Pyrrha puellas.*

Fourthly, What *Juvenal* speaks in the latter part of this citation, which is more or less insisted upon by almost all the Poets, that *Deucalion* and *Pyrrha* by casting Stones behind them, produced a new generation for the repairing of Mankind, the meaning of this is thus to be interpreted

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 preted, *Eben* is ~~Latin~~ <sup>Hebrew</sup> and *Aben* is *Filius*, both of them consisting of exactly the same Letters, and both of them derived from the same Root, *banah*, which is indifferently applyed in *Hebrew* to *building* and *generation*, which gave occasion to the Tradition, that they begat or produced Children by *casting* of *Stones*, for *Children* and *Stones* are both of them in the plural called *Abanim*; and from hence, because of the likeness or rather sameness of these two words, *Ben* or *Aben* and *Eben*, proceeded that saying of our Saviour, which it is probable was taken from some proverbial speech among the *Jews*, expressing the extent and largeness of the Divine Power, to which nothing is inaccessible or impracticable, which does not imply a contradiction to be done, *Matth. 3. 9. Think not to say within your selves, we have Abraham for our Father, for I say unto you that God is able of these Stones to raise up Children unto Abraham,*

*v. Euseb.  
 Hist. Ec-  
 cles. 3. 24.  
 & 5. 10. ut  
 & Hieron.  
 catal.  
 script. Ec-  
 cles.*

For if it be true that the Gospel of *St. Mat-  
 thew* was Originally written in *Hebrew*, an  
 opinion which hath not wanted good Au-  
 thority in Antiquity to vouch it, and there  
 are *Hebrew* Copies of it extant at this day,  
 then the beauty of this sentence consisted in  
 this, that *banim* and *abanim* chimed to one  
 ano-

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another, by a Figure in Rhetorick which the Greeks call *παρωνομασία* and the Latins *adnominatio*, and to which the Hebrews are wonderfully addicted, as in that place of *Genesis* concerning the Ark, which hath been already produced, *batsei gopher tabaseh othah*, *vecaphartu othah mibaith oumichouts bachopher*, but more especially in another, where the chiming is admirable to consider, *he that spilleth Mans Blood, by Man shall his Blood be spilt*, in the Hebrew it is, *shophek dam haadam baadam damo jishaphek*. And the attending with good heed and judgment to this one thing, that is, to the different acceptation of words, which, being altogether the same or very like in sound, have yet notwithstanding divers significations, will certainly explain many things in the *Pleathen Mythology*, which are not yet understood for want of this one observation.

Fifthly, The *Scholiast* upon *Homer* does not only say, as *Iuvenal* does that the Ark being carryed upon the Water, rested at last upon the top of a *Mountain*, and he names *Parnassus*, according to the ignorance or vanity of the Greeks, who applied the Antiquities of others to themselves, as hath been seen already in the Story of *Ogyges*, and is still further exemplified in this

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this of *Deucalion*, but he expresses the time of its tossing and fluctuation upon the Waters, after such a manner as gives us to perceive, from whence the relation was Originally taken, ἐφ' ἡμέρας ἐνέα καὶ νύκτας ἵσας, for nine days and as many nights. I know the Scripture tells us that it rained upon the Earth in the times of Noah's Flood, for forty days and forty nights, and that the Ark was floating upon the Waters for a much longer space of time than that also; but that which I take notice of, is the manner of expression, ἡμέρας ἐνέα καὶ νύκτας ἵσας, nine days and nine nights, as the Scripture saith, forty days and forty nights, which is plainly an Oriental mode of expression, and the one is borrowed from the other, for the Greek Language would have expressed all this by ἐνέα ἡμέρας, ἡμέρας with them generally signifying the νύχτη, or the whole circuit of twenty four hours, unless when the day and night are opposed to one another, as in the citation of *Hesiod* above produced, or sometimes where the sense does manifestly restrain it to the continuance of the Sun above the *Horizon*, and for the difference of the numbers, it is nothing to the purpose, for the numbers being usually expressed not by words at length, but Numeral



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meral Letters, it is obvious for any man to perceive how prone these things are to corruption, since the alteration of a Letter makes a change in the Number, and by consequence a corruption in the Story, and sometimes corruptions proceed by several steps, which it is impossible for us to trace, only in the Story which is left us, if there be still remaining a stricture of true and genuine Antiquity, this is a greater argument that the Story in its Original is not fabulous, then the deviations from that Original pattern, by ignorance or time are, that it is

Sixthly, The first thing which *Apollo-*  
*dorus* in the *Scholiast* makes *Deucalion* to have done, after the Waters were dried up and he came out of his *Ark*, is to pay his thanks for his deliverance by a Sacrifice to the Author of it, *ἡ δὲ ὁμῶν*, saith he, *παῦλαν λαβόντων ἐκεὰς εἶθις δὲ φυγίῳ* where *ζεὺς φύξις*, is *Jupiter*, or God that had dissipated and driven away the Waters, from the face of the Earth; and this was the first thing that *Noah* did, after he came out of his *Ark*, when the Waters were dried up, *Gen. 8. 20. he builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowl, and offered burnt Offerings on the Altar.*

But

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But Seventhly, There is still another place of the same *Scholiast* upon *Homer*, which is more to the purpose, then, or at least as much as, all that hath been already spoken, it is upon *Il.* *ω.* 233, 234.

Ζεῦ ἄνα, Δωδωναῖε, Πελασγικε, Τήλοθι ναίων,  
Δωδώνης μεθ' ὧν δυσχείμερσ. —

Upon which place the *Scholiast* puts this question, *τις ἡ ἔστιν ὁ τῷ Δωδωναίῳ Διὸς λόγος,* *ἢ ὁ τόπος ὃς, ὃς αὐτὸν ἐπικαλεῖται ἔτιωσ.* that is, *What is the story of this Dodonean Jupiter, and what is the place from whence he received this name;* to which question he returns this answer, alledging *Thrasibulus* for his Author, *Δευκαλίῳ μετὰ τὸ ἔω αὐτὸ γινόμενον κατακλυσμῶν, διαγινόμενῳ εἰς τὴν ἡπειρὸν ἐμάντευτο ἐν τῇ δρυὶ, πελασγικῇ ἢ χερσονίδι αὐτῇ δόσης, κατοικίσει τὸ τόπον, συναθροίσας τὰς περὶ λειφθέντας ἀπὸ τῷ κατακλυσμῷ, ἢ ἀπὸ Διὸς, ἢ Δωδώνης, μίᾳς τῆς ὠκεανίδων, Δωδώνην τὴν χώραν προσηγόρευσαν.* that is, *Deucalion after the Flood which happened in his time, having got safe upon the firm Land of Epirus, preached, or rather Prophecyed in or by an Oak, and by the admonition or Counsel of an Oraculous Dove, having gathered together such as were saved from the Flood, made them to inhabit together in a certain Place or Country,*

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try, which from Jupiter and Dodone, one of the Sea Nymphs, or one of the Daughters of Oceanus, they called Dodone; in which words there are several things very worthy of remark, First, if we admit a very small *Anachronism* in the Greek Story, as I shall shew manifestly there is another very great one by and by, then it is true of Noah, what *Thrasylbulus* in this Relation ascribes to *Deucalion*, ἐμαρτύρετο ἐν τῇ δρυί, that he Preached or Prophecyed by or under an Oak or Tree, not after the Flood, as this Story would have it, but before it, for so St. Peter expressly calls him, a Preacher of Righteousness, 2 Pet. 2. 5. and in the First Epistle, c. 3. 19, 20. speaking of the Spirit of Christ, he says, by which (Spirit) also he went and Preached unto the Spirits in Prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, when the Ark was a preparing; which words are to be understood of Noah Preaching by the Spirit of Christ, to the Spirits in Prison, that is, not which were so then, but were so for their disobedience when this Epistle was Written, and long before it, and continue so still, and the Subject of all his Sermons was, to preach Repentance and Obedience to them, to tell them roundly of

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their

See my Discourse of the Messias, c. 1.

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their Enormities and to forewarn them of that universal Destruction by a deluge of Waters, which without a speedy and hearty Reformation, would certainly overtake them; this it is certain he did before the Flood, and this is properly μαρτυρεῖσθαι, it is to *Prophecy*, being *Acted* and *Possessed* by a *Divine*, or reputedly *Divine Spirit*, which the Ancient Mortals used to do with so much Zeal, and so Enthusiastick, and Rapturous a concern, that they differed little as to outward appearance from downright Bedlams and Madmen, as the young Prophet was accounted who came by Commission from *Elisha* to Anoint *Jehu*, 2 *Kings* 9. 11. where one of the Captains of the Host puts this Question, *Wherefore came this Mad fellow to thee?* and it is certain that μαντις in Greek, which is the most Ancient name of a *Prophet* or *inspired person*, is from μαννομαι *insanio*, and the Ancient Priestesses of *Bacchus*, were for the same reason called μαινάδες, and such sort of Persons in the *Latin* Authors, are called *Lymphatici*, *Ceriti* (that is, *acti à cerere*) *Furore*, *vel æstro perciti*, and by the *Greeks*, εἰθεσιῶντες, ὀρμῶντες, οἰστροί, βεβλημένοι, and the like; and this perhaps may be a good account, why *Noah* was not believed when he foretold the Deluge to the

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the old World, because they looked upon him rather under the notion of a *Madman* than a *Prophet*.

But yet I do not so wholly confine the Prophetick Spirit of *Noah* to the times before the Flood, as to affirm it afterwards to have ceased, for there is no doubt but he continued to Preach the same Doctrine to his Children and Descendants after the Flood, which he did to the rest of the World before it, that unless they continued stedfast in their Obedience to God, or at least heartily Repented of all their wilful Declensions and Deviations from it, and actually entered upon a new and a better course of life, they must expect, though not the same, for God had promised that he would not Drown the World any more, yet equally terrible and severe Judgments to light upon themselves, to which it is to be added, that in the 9th. of *Gen.* upon occasion of *Cham's* disrespectful and undutiful behaviour towards him, in not covering his Nakedness, we find him Actually in a Prophetick Fit, v. 24. 25, 26, 27. *And Noah awoke from his Wine, and knew (by that Prophetick Spirit, wherewith he was then Acted) what his younger Son had done unto him, and he said, Cursed be Canaan, a Servant of Servants*

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shall be be unto his Brethren, and he said blessed be the Lord God of Shem and Canaan shall be his Servant; God shall enlarge Japhet and he shall dwell in the Tents of Shem, and Canaan shall be his Servant. It is true therefore that Noah was a Prophet, that is, a Preacher of Righteousness, and præmonisher of things to come, both before and after the Flood, so that here is nothing but what is very agreeable to the account of *Deucalion* given by *Thrasylus*, and though it be true that the great and principal part of his Prophetick Ministry was transacted in the times before the Flood, yet, for ought I know, this Author when he affirms him likewise to have Prophecyed after it, might referr among other things to this particular Story, wherein *Cham* is prophetically blasted and accursed, and *Sem* and *Japhet* are pronounced blessed.

For Secondly, Which is the second thing observable in the Words of the *Scholiast*, it is not only said in general of *Deucalion*, that he was a Prophet, but that he did *μαρτυρεῖσθαι ἐν τῇ ὄρει*, Prophecy by or under some Oak, or other tall and spreading Tree, for the Text tells us that this thing happened while Noah was in his Tent, Gen. 9. 20, 21. Noah began to be

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be an Husbandman, and he planted a Vineyard, and he drank of the Wine and was drunken, and he was uncovered within his Tent, Now it is to be observed that the first Mortals were used to pitch their Tents in Shady and Woody places, for the greater Warmth and Shelter, as *Juvenal* speaks of the Reign of *Saturn* and the Golden Age,

*Sylvestrem montana torum cum sterneret*  
(uxor  
*Frondebis & culmo.*——

And *Macrobius* speaking of the most Ancient times, describes them thus, *Cum rudes primum homines & incuria sylvestri non multum à ferarum asperitate dissimiles meminerit vel fabuletur antiquitas, nec hunc eis, quo nunc utimur, victum fuisse, sed glande prius & baccis altos, serò sperasse de sulcis alimoniam*——but what is still more to the purpose it is said of *Abraham*, Gen. 13. 18. that he removed his Tent and came and dwelt in the Plain, of *Mamre*; where the *Seventy* have it, ἐλθὼν κατώκεσε ἐν τῷ δρυὶ τῷ μαμερῇ, and again, c. 14. 13. speaking of the same Person, αὐτὸς ὁ κατῴκει πρὸς τῇ δρυὶ τῇ μαμερῇ, and c. 18. 1. we find him to have had Communion  
h 3 with

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with God, as *Deucalion* is said to have Prophecyed ἐν τῇ δρυὶ, the words are ὡφθην ἡ αὐτοῦ θεὸς πρὸς τῇ δρυὶ τῇ μαμρῇ in all which places if we consider the Antiquity and unquestionable skill of the *Seventy* Interpreters above all others that have ever appeared, their constancy in the rendition of this word, and that in all these places the word occurs in the Plural Number, *Beelonei Mamre*, it will be more rational for us to follow their example, than that of the *Rabbinical* and other Modern Expositors, and to Interpret the word rather of Trees than of Plains, and that which led them into the mistake was this, they thought the Preposition *Beth*, could not be rendered by πρὸς, or ἐν, answering to the *Latin* *propè* or *juxtà*, as the *Seventy* have done, but only by the Preposition *in*, which would indeed have made the place absurd, as if the Tent of *Abraham* wherein he and his numerous Family had their Habitation, were pitched in the hollow of a Tree. *Elan* in *Chalday*, is rendred by the *Rabbinical* Interpreters themselves by *Arbor*, and the same without question is the signification of *Elon* in *Hebrew*, not for any Tree in general, but more especially the *Oak*, under which as being the tallest,



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tallest, thickest, most spreading and most durable, and lasting Tree of any other, the Ancients seem most frequently to have performed their Religious Acts of Sacrifice, Incense, and Adoration, as *Pliny* speaking expressly of the *Druids*, who derived it without question from some other people more Ancient than themselves, says L. 16. c. 44. *Roborum eligunt lucos nec ulla sacra sine eâ fronde consciunt*, and from thence the *Luci* in *Latin* had their name à *lucendo*, from the Light and Blaze which the Sacrifices afforded. *Elon* therefore is from *El Deus*, as much as to say the *Tree of God*, as *Alah* which is rendred by *execratus est*, *juravit*, *adjuravit*, is from the same root, and is as much as to *Swear by God*, and to call down the *Divine Vengeance* in Case of Perjury and false Swearing, and hence it is that the *Oak* among the *Greeks* and *Romans* was *arbor Jovi sacra*, Dedicated and devoted to the Service of God, as the *Holly* seems to have been of later times and from thence it had its name, being as much as to say *sacra arbor*, and the confounding of these three following wordstogether, and mistaking the one for the other, *El*, and *Elon* and

*Alah & Elah being nownes, are also rendred by Quercus, and from the latter in the Plural is found Elim, which differs but very little in sound from Elohim, and does very strongly patronize this conjecture.*

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*beljon*, which is the Name of God in the Story of *Melchisedeck*, gave occasion to the Fable that Mankind, whom the Scripture truly asserts to have been first made and brought into being by God, had their first Original from the heart of *Oaks* cleft in sunder, according to that passage in the *Anthology* which I have already pointed at, and will now cite,

————— κοῦβαι γὰρ ἔλεξαν  
 Ἀμύν, ὡς πρῶται ματέρες ἐντι δρύες.

And *Juvenal* speaks also to the same purpose

*Quippe aliter tunc orbe novo cæloq; recenti  
 Vivebant homines, qui rupto robore nati,  
 Compositique luto, nullos habuere parentes.*

Where when he says that they were *luto compositi*, the Original of this is well enough known, and hath been already accounted for, and for the other though perfect nonsense and plainly inconsistent with what follows, that they were *luto compositi*, yet thus they received it from *Græcia mendax*, the great depraver of all History, and who was her self as often deceived as she imposed upon others, as in this and other instances which I have produced:

to

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to conclude this matter from the *Hebrew* *Elon* or *Elan*, by the Addition of a *b* or *g*, as from the *Latin* *uro* is *bustum*, is the common *Greek* βάλανος, the *Æolick* γάλανος, and the *Latin* *glans*, signifying an *Acorn* or the *Fruit of the Oak*.

Thirdly, As a third observable from these words of the *Scholiast* upon *Homer*, or of *Thrasylbulus* from whom he borrows them, it is to be observed, that he also takes notice of the *Dove* or *Pigeon*, which was so remarkable a circumstance in the *History of the Flood*, πελειάδος ἡ χρονομένη ἀπὸ δ' ὅσης κατοικίξει τὸ τόπον, &c. that by the *Oracle* or indication of a *Dove* he settled a *Colony*, and together with those others that had escaped the *Deluge* took up his *Habitation* in a certain place, which from *Jupiter* and *Dodona* one of the *Sea Nymphs*, or one of the *Daughters of Oceanus* he called *Dodona*: now this *Oracle of the Dove* is nothing else, but that *Noah* made use of this *Animal*, to know whether or no, and when and how far the *Waters* were abated, first he sent out a *Raven* from which he had no intelligence, because it returned no more, for it is said that it went forth to and fro, until the *Waters* were dried up from off the *Earth*, *Gen.* 8. 7. not but that the *Waters* must at that time be supposed

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posed to have been actually abated, unless we should suppose this Raven to have been always upon the Wing for so many days together, which is utterly impossible and absurd to imagine, but it is the Nature of this Bird to Perch and Roost upon the tops of Trees, which by this Story it is plain, began in some places to discover themselves above the Waters, but this Doves and Pigeons will not do, and therefore to know whether the Waters were any where so abated, as that the dry Land began to appear, the Dove was a more proper Messenger than the Raven, wherefore it is said, *v. 8, 9. that he sent forth a Dove from him to see if the Waters were abated from off the face of the Ground, but the Dove found no rest for the sole of her Foot, and she returned unto him into the Ark; and v. 10, 11. and he stayed yet other seven days, and again, he sent forth the Dove out of the Ark, and the Dove came into him in the Evening, and lo, in her mouth was an Olive-leaf pluckt off, so Noah knew that the Waters were abated from off the Earth, because the Olive was a Tree of no considerable height, and the Dove a sort of Bird that is not found to Perch or rest it self upon any sort of Tree, from which two things compared together he*  
guessed

guessed that the Ground was somewhere dry. Lastly, *v. 12.* *He stayed yet other seven days, and sent forth the Dove which returned not again unto him any more;* by which Noah understood now, that the Ground was dry, as before, and that the Dove had not only a place for the sole of her Foot, but also met with Food and subsistence abroad; and therefore it is immediately subjoyned, *v. 13.* *That Noah removed the covering of the Ark, and behold the face of the Ground was dry,* and this I think does as plainly confirm and explain the *ἡγεμονία τῆς πελειᾶδος*, the Oracle of Deucalions Dove, which taught him when and where to come out of his Ark, and betake himself again to the dry Land, as it is possible for any two agreeing Stories in Antiquity, to explain, confirm or vindicate one another.

But Fourthly, The fourth thing to be observed from these words, is that *Deucalion* called this place, where he and the rest that had escaped came out of the Ark, and as it seems pitched a Tent and took their Abode, at least for some certain time, in it, by the Name of *Dodona*, which *Dodona*, if we can give a clear and intelligible account, who or what it was, or why so called, this will give new light to the Story.

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Story of *Deucalion*, and may perhaps confirm what I have now so often asserted, that he and *Noah* were the same: the *Scholiast* here tells us, the place was so called Δωδώνη, from *Jupiter* and *Dodona*, but why from *Jupiter* I pray? when *Dodone* is sufficient, for there is the whole name of the one in the other, so that if this pretended Nymph gave name to the place, there is no need of *Jupiter* or any other to help her in it, since the names of the Place and the Nymph, are both of them exactly and to a Letter the same; but here we see a manifest instance of the Ignorance of the *Greeks*, and of their corrupting the Traditions of the *East*, for want of understanding the Language in which they were delivered, for it is true, as the *Greeks* did still retain a smattering of the business, that *Dodona* was so called Δωδώνη, not from the word, but the person so called, who is in *Hebrew* called *Adonai*, and by the *Carthaginians* or *Phœnicians* *Donai*, as I have proved elsewhere from that salutation of *Plautus* in his *Penulus Avo Donni*, and from thence by a reduplication is *Dodone*, for a place Dedicated to the Worship of *Jupiter*, or of the Supreme God, as from the *Hebrew* *Tor* is the *Latin* *Turtur*, and this is certain that

Discourse  
of the Te-  
tragram-  
maton.

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that the first thing *Noah* did after he came to Land, was to do Sacrifice, and usually such places by vertue of any Sacrifice at any time Offered, retained their name and Consecration for ever after; so *Jacob* when he Consecrated *Bethel* by pouring Oyl upon the Stone which he had used for his Pillow, the Consecration seems to have remained for ever, for so the words of *Jacob* seem to entimate, Gen. 28. 22. *This Stone which I have set up for a Pillar shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee*, and the same is to be seen in the History of *Abraham*, of whom it is said, Gen. 12. 8. that, *he removed from thence, (viz. from the plain of \* Moreh, v. 6.) unto a Mountain on the East of Bethel, and pitched his Tent, having Bethel on the West, and Hai on the East: and there builded he an Altar unto the Lord, who appeared unto him, and again, c. 13. v.*

3, 4. *and he (Abraham) went on his journeys from the South even to Bethel, unto the place where his Tent had been at the beginning, between Bethel and Hai, unto the place of the Altar which he had made there at the first: and there Abraham called*

\* In the Hebrew it is *Elon Moreh*, and the 70. *ἔλυν ὁ δὲ πρῶτος ὁ δὲ πρῶτος*, which confirms what I have said above that the Ancients used to pitch their Tents in Shady and Woody places.

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on the Name of the Lord, by which it is plain that this place being once set apart by *Abraham* for the performance of Religious Worship, retained its former Sanctity without any new Consecration, and was chosen above all others thereabouts, for the exercise of Religious Duties, by virtue and in right of its former separation: and usually at the time of any such Consecration, the place received some Name or other intimating the occasion of it, and signifying that peculiar manifestation of the Divine Favour and Presence, which God was pleased at that time to afford: so *Abraham* called the Altar which he built and the place in which it stood, *Gen. 22. 14.* (upon which his Son *Isaac* was to have been Sacrificed) *Jehovah-jireh*, and *Moses* upon Gods promise to destroy and root out *Amalek*, *Exod. 17. v. 14, 15.* built an Altar and called the name of it *Jehovah nissi*, for he said, *v. 16.* because the Lord hath Sworn, that the Lord will have War with *Amalek* from generation to generation, and *Gideon* upon the Angel of the Lord saluting him, and saying, *peace be unto thee*, *Jud. 6. 23.* and so removing the consternation he was in *v. 22.* *Alas O Lord God, for because I have*  
*seen*



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*seen an Angel of the Lord face to face* (therefore I shall surely die) *built an Altar in the same place unto the Lord, v. 24. and called it Jehovah-shalom,* and the Text goes on to tell us, *unto this day it is yet in Ophrah of the Abiezrites,* he does not mean that the place stands still where it was, which it will certainly do as long as the World endures, but that the Altar was still to be seen at the time when that Book was Written, and that the memory of what had happened was carried on by Tradition to succeeding Generations.

Wherefore the Altar which *Noah* built and the Sacrifice which he Offered upon it, being perhaps upon the most memorable occasion that ever any Sacrifice was offered upon, a Sacrifice of Thankfulness and an Altar of Praise not only for the deliverance of Eight persons from the Deluge, but for the continuance and preservation of Mankind, for the hopes of a new World, and a People to come, in the room of those Nations that had been destroy'd, and being in its self so large and so magnificent a Sacrifice, a Sacrifice of every clean Beast and Fowl that had entred into the Ark, in both of these respects it deserved the the most particular and signal commemoration, and the place where  
this

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this Solemnity was performed, was without question Famous through the *East*, and could not but be perpetuated by some name or other, expressing the occasion and meaning of its Consecration, and this as I have said might be *Dodone* or *Dodonai* by reason of its being set apart to the Service and Worship of the *Supreme Numen*, by whom both the Flood was brought upon the Earth, and the deliverance of *Noah*, his Family and posterity from it was graciously contrived, but this if it do not fully express the whole thing, as indeed I think it will not, yet there is another *Etymology* yet behind, which is both more expressive, and more natural than the former, when the Sacrifice of clean Beasts and Fowls had been Offered upon the Altar, it is said, Gen. 9. 21. that *the Lord smelt a sweet savor, and the Lord said in his heart, I will not again curse the Ground any more for Mans sake, &c.* so that *Dodone* is plainly as much as *Dodonai*, *beloved of God*, as this place above all others might well deserve to be called, in which God accepted so graciously the first Sacrifice after the Flood, and was reconciled to Mankind upon it.

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I am not positive that it was called thus by Noah himself, it is enough if it had any other Name of an æquipollent or *Synonymous* notion, as *Jacobs Gal heed*, and the *Chaldeans Jegar Sahadutha* were the same; as the *Phœnician Annobret*, and אֵסֶד were the same with *Sarah* and *Isaac* among the *Hebrews*, and the Name of this Altar might possibly be *Jehovah shalom*, as that of *Gideon* was called, or *Jehovah Fariach*, the *Lord smelt*, meaning what follows, *eth riach hanichach*, a sweet savor, or a smell of rest, with allusion to the Name of *Noah*, and this by the *Phœnicians* might be called by the Elision of the *Aleph* out of *Adonai*, according to their Custom, (which is still a further confirmation of my *Etymology* of the *Chaldean Saroas*) *Doddonai*, that is, *From basar* *ἡοφιλὴς*, *beloved of God*. But yet the *Phœnicians*, though they did sometimes curtail by the Elision of the guttural, the *Hebrew Adon*, or *Adonac*, yet this was not perpetual among them, sometimes they pronounced it at length, as *αἰωνός* *From a ship* and *αἰωνός* in *Greek* are the same, *is the Latinu stella* and so *Hesychius* explains it without the omission of the Guttural as a *Phœnician* word \* *ΑΔΩΝΙΣ ΔΙΟΝΟΤΗΣ*, *ἡ δὲ φοινίκων*, and from thence without question the *Greeks* received as well the Name as *Worship* of *Adonis*. again, I deny not that there was  
i such

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such a place in *Epirus* as *Dodone*, only I say it was a Colony of *Phœnicians*, and was built in memory of that deliverance from the universal deluge which happened in the time of *Noah* or *Deucalion*, and had its name from that other *Dodona* or *Doddonai* which *Noah* himself consecrated by erecting an Altar, and Offering Sacrifice upon it, immediately upon his coming out of the Ark, as *York* and *Boston* in *New-England* are so called in remembrance and imitation of the same Names and places here at home, and for the proof of this, it is sufficient to consider, First, That *Borchartus* a Man of singular knowledge in this sort of Antiquities, tells us expressly that the Islands adjacent to the main Land of *Epirus* were Anciently Planted and Inhabited by *Phœnicians*, and therefore it is very likely the distance being so very small, that they Landed upon the continent likewise. Secondly, that the *Scholiast* so often cited, tells us, that the place took its name ἐν Διὶς ἢ Δωδώνῃς; now I have shown plainly that it cannot possibly be from both of these, and I conceive that there is no way possible, by which it can appear to have taken its Name ἐν Διὶς, but that which I have assigned and laid down. Thirdly, As it cannot be deny'd that this is an

*Etymo-*

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*Etymology* so natural, that nothing can be more, so it is to be considered, that not only the *Phœnicians*, but the *Greeks* themselves do sometimes for better sound sake, where the article being a Vowel immediately precedes it as in the *Carthaginian* salutation *Avo Donni*, contract and cut off the first Letter of *Adonis*, only upon this account, to make some amends for it, they change the preceding short Vowel into a long, as in that of *Theocritus*. εἶδ' Ὀν. α.

Ἄρ' αὖτε γὰρ δῶνις ἐπεὶ καὶ μάλα νομύει,  
καὶ πῶτος βάλλει καὶ θιέραι τ' ἄλλα δῶκει.

Fourthly, as another indication that this *Dodona* had its Name ἐκ Διὸς as the *Scholiast* expresses it, we find no mention of *Dodona* in Antiquity, but there is a connexion of *Jupiter* together with it, sometimes *Dodona* is made to be a Person, and then she is the Daughter of *Jupiter* and *Europa*, sometimes it is a City of *Chaonia* in *Epirus*, and then we are told, that the place was Consecrated to *Jupiter*, and that there was a Wood hard by it which consisted all of *Oaks*, which was *Jupiters* Tree, as hath been already proved and explained, and *Herodotus* hath delivered it as the report of Antiquity, that in this Wood there was a sort

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of *Oraculous* or *Prophetick Pigeons* or *Doves*, which though he explains by saying, that in *Thessaly* they were used Anciently to call *Soothsaying* or *cunning Women* by the Name of *πλειάδες*, yet, not to question the matter of fact, which it is no great sin to do, in an unlikely tale of *Herodotus* his telling, who does not always tell truth, notwithstanding that no Man can boast more of his sincerity than he does, I appeal to any Man whether this does not look like a very cold and jejune Interpretation, or whether it be not more likely, especially considering what hath been said already, concerning the Dove of *Noah* and *Ducalion*, that this is only a traditionary relick of the Ark, and of the Dove that was sent forth from it, which Ark was probably built of *Oak* (for the *Gopher Wood* in the *Hebrew* is indifferent to any sort of Pitched Wood whatsoever, and the *ξύλα τετραγώνα* of the *Seventy* after all that *Isaac Vossius* hath offered concerning it; may be explained of any sort of plained Wood whatsoever, which is by that means made quadrangular) the *Oak* by its natural strength and firmness being the most likely to resist the violence of the Waves, and to remain afterwards for the longest interval of time, as a monument of the deluge and the deliverance

*ff. de*  
*70. Interp.*

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rance of *Noah* and his Family from it, and as the *Ship* was probably built of *Oak*, so the *Dove* that was in it, though it was not really Oraculous or Prophetick, yet it might well enough give occasion to such a Tradition among the *Greeks*, and perhaps even among the *Easterlings* themselves, at a considerable distance of place and time from the *Ark*, for the reasons already explained.

Fifthly, As a Fourth indication of the same thing, that *Dodone* was ἐν Διδῷ in that sense which I have explained, and that it was not a *Greek*, but an Exotick and an Eastern Name, I observe that the *Scholiast* saith of her, that she was *μῦα τῆς Ὠκεανίδου*, one of the *Sea Nymphs*, or one of the *Daughters of the Ocean*, which is not inconsistent with what was said before, that she was the Daughter of *Jupiter* too, but only the meaning is, that this Name Travelled by Sea into *Greece*, as all things that came that way, before the Art of Navigation was known, and when the Sea was thought to be the boundary of Nature, (as *Seneca* expresses it upon occasion of *Alexanders* deliberating with himself and his confidents that were about him, whether he should put to Sea or no) were thought and said to be born or bred of the Sea, and in this sense *Clymene* the

Swaf. 1.

# NOTES.

See upon  
that pas-  
sage of *A-*  
*pollodorus*,  
L. 2. c. 1.  
concer-  
ning *Ina-*

*chus* that the was the Son of *Oceanus* and *Tethys*, our Learned Dr. *Gale*  
hath this observation *hoc ideo finxerunt Greci quoniam navi in Pelo-*  
*ponnesum venit* —————

supposed Wife of *Japetus* is by, *Hesiod* in  
his *Theogonie* called *Ὠκεανίνη*, that is, *born*  
or *bred of*, or *belonging to the Ocean*,

Κέρων δ' ἰᾶπετο καλλιόφρον Ὠκεανίνῳ  
Ἥρα γατο κλυμένῳ.

For I shall show by and by, what in the  
*Mythology* of the Ancients was meant by  
*Clymene*, and that this very word and the  
whole story concerning *Japetus* and *Cly-*  
*mene* is of *Eastern Growth*.

Sixthly, as the Sixth and Last observable  
from these words of *Thrasylbulas* in the  
*Scholiast* upon *Homer*, I would have it  
taken notice of, that when he saith of *Du-*  
*calion*, that he did after the Flood *μαντεύεσθαι*  
*ἐν τῇ δρυὶ*, this must not be understood of  
any Tree whatsoever, as *δρῦς* in its most  
Ancient and proper sense is indifferent to  
any, as appears by the compounds *κερύν-*  
*δρουν*, *ἀκέρυδρουν* and *δρυτόμῳ*, in all which  
words that part of the composition, which  
is taken from *δρῦς*, is indifferent to any  
kind of Tree whatsoever, but it is to be  
interpreted of the *δρῦς δαδώνης*, which is  
the Interpretation of the *Hebrew Alah* or  
*Elon*, and is as much as to say the *Tree of*  
*God*, or the *Oak* under which the most An-  
cient



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cient of the *Patriarchs* were used to pitch their Tents, and though I am not solicitous, whether this prophetick Ministry of *Deucalion* be in the reality of the thing, placed before or after the Floud, knowing how subject and prone the *Greeks* are in matters of so remote Antiquity to mistakes and *Anachronisms* concerning them, and though it may be said, that all the taller and more spreading sort of Trees were destroyed and rooted up by the violence of the Waters, which in a great measure I acknowledge to be true, yet it may be considered on the side of the *Scholiast*, that there are some exceptions of necessity to be admitted, from what hath been said above concerning the *Ravens* not returning to the Ark; that the *Oak*, by reason of its natural firmness and large spreading Root, was perhaps the fittest to withstand the force of this universal deluge; that the pressure of the Water was lateral and in a manner equal on all sides, as Mr. *Boyle* hath observed and proved in his *Hydrostaticks*, of common Waters not determined any whither in a certain Stream or Channel, so that this may seem rather to have served to uphold and keep stedfast the Trees which it met with, than to have destroyed or thrown them down, were it not

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so fluid and so porous as that is, it must be much more true of the Earth, which by reason of its comparative solidity is more susceptible of such a pressure, than any Water can be, and in experience it appears, that places which are known to have been recovered out of the Water, such as a great part of *Holland* and the Fenny parts of *England* are, are usually plain and flat, because of this pressure of the Water, which was once equal and of long continuance over the whole surface, and this made Antiquity believe that *Ægypt* it self, as large a Tract of Ground as it is, was once recovered out of the Water, or at least was forsaken by it, because of its flat and equal Soil: not that I believe the force of any Flood to be such, as that it shall turn a Mountainous Country into a plain, but it is sufficient in general to observe from what hath been said, that in so great a pressure of Waters, the Earth at least at some considerable depth, would rather be hardened, than any way loosned by it, and perhaps in such prodigious showers as those were, by which the universal Deluge was occasioned, descending with a violence so great and so equal together, it might so compress and harden the Earth in some places, where no subterraneous

Ebul-

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Ebullitions met with the Rain that descended from above, which they, neither did nor could do equally in all places, that the Waters might not perhaps penetrate so farr, as in showers that are more gentle, if they be but constant and of long continuance.

To all which it is to be added, that it is certain that *Noah* pitched his first Tent there where the Ark it self rested, and where he came out of it, when the Waters were asswaged, and this was upon the Mountains of *Ararat*, upon the top of which the Waters could not have any thing near so much force, as in the Plains underneath, where there was a so much greater weight of superincumbent Waters, besides that it was so much the longer before these places were overflown, and in proportion to their height they were so much the sooner dry, than other places, neither could the Waters fall with so great force upon them, as upon the plain and level Country, because their journey of descent is comparatively so small, which the longer it is, so much the greater is the weight of the descending body, so that if what I have offered above, concerning the Waters hardening rather than softening the Earth, may be admitted, it will hold also here though in a less proportion,

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portion, and if it will not, as I think there is no reason why it should be rejected, then whatever force there was in the Waters on the Level for the destruction and overthrow of all Trees, or other obstacles that they met with in their way, was for the reasons just now mentioned infinitely less upon the tops of Mountains, besides that when it said Gen. 8. 1. *That God made a Wind to pass upon the Earth and the Waters asswaged*, this Wind, as it must be acknowledged by its determination one way, to have destroyed the equality of the lateral pressure of the Waters, and as such to have been a natural cause of overturning every thing that came in its way, so it had probably but little force upon the tops of Mountains, the Wind it self being occasioned by those Watery exhalations, which were first exhaled from the top of the watry surface, and by consequence made the depth less to the Fathom of the Mountains themselves, and left that Wind less force to act upon them, for the Floud never rose higher than Fifteen Cubits above the tops of the highest Mountains, and it is probable did not continue long at that high Water mark, so that that which was a prodigious Deluge, in respect of the whole Earth, was little more than an ordinary Floud in respect of the

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the highest Mountains, and particularly those of *Ararat* upon which the Ark rested almost Three Months before the tops of the other Mountains were seen, and almost Five Months before the Ground was wholly dry, and that *Noah* did first pitch his Tent upon a Mountain, and particularly upon that of *Ararat*, is plain from this, not only that the Ancient *Patriarchs* and first Mortals were used to Inhabit upon such Mountainous places, for the convenience of Divine Worship, because in these they used to offer their Sacrifice and to pay their Devotions, but also because till Men began to cohabit in larger communities, these were the places of greatest security from the wild Beasts and from one another, and of the farthest prospect to discover an approaching danger, but after the Flood, there were these Two particular reasons why *Noah* should chuse such a place for his first Habitation, First, Because it was most wholesome, considering the Damps which the Earth had contracted by so long an inundation: and Secondly, Because, otherwise we must suppose *Noah* not to have stirred out of his Ark for Two Months and an half after she struck upon the Land, and by consequence to have deferred his thank offering for so long a space

of

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of time, which without ingratitude he could not do, and therefore it is not reasonable to suppose it; to conclude, the Trees upon the tops of Mountains, and particularly upon those of *Ararat*, which are represented as the highest of all, did therefore stand more firmly than in the places underneath, because those Mountains themselves intercepting and interrupting the passage of the Waters, might cause either a swifter Current, or an Eddy and violent return of those Waters upon themselves in the intermediate spaces, and so *Homer* describes Oaks upon the top of Mountains, as standing the firmest of any others *Il. μ.*

—— Δρύες ἔρεσιν ὑψιχώρῃνοι  
 'Αἶτ' ἀνεμίον μίμνῃσι καὶ ὑετὸν ἡμάτα πάντα,  
 'Ρίζησιν μεγάλῃσι δεινῇ κέεας' ἀσφρυῖται.

But as I said before, so I say still, I am not solicitous for the credit of *Thrasylbulus* as to this particular, whether *John a Nokes* or *Deucalion*, who is said to have Prophecyed by or under a Tree, where he pitched his Tent, did this before or after the Flood, though after it there is this further to be said for the credit of this Tradition, that it is probable there were scarce any Trees left, but upon the tops of Mountains, and that

# NOTES.

P. 22, 23.  
ed. Paris.  
1675.

that as the Plains were unwholesome, and for a while uninhabitable for the reason already mentioned, so the tops of Mountains would have been too bleak and piercing, without some shade to protect them against the sharpness of the Weather: and thus much upon occasion of this passage of *Thrasylus* produced by the *Scholiast* upon *Homer*, and for that other cited out of *Apollodorus*, it is still extant with some very inconsiderable verbal alteration in *Apollodorus* his *Bibliotheca*.

But there are still Two other resemblances remaining betwixt *Deucalion* and *Noah*, which I have not yet mentioned, the First is this, the Scripture saith of *Noah*, Gen. 6. 9. *Noah was a just Man and perfect in his Generation, and Noah walked with God*, and so *Ovid* saith of *Deucalion* and *Pyrrha* his Wife,

*Metam.*  
l. 1.

*Non illo melior quisquam nec amantior equi,  
Vir fuit aut illa reverentior ulla Deorum.*

T. 2. p. 883.  
ed. Salmu-  
rii, 1619.

And with these Two *Lucian* exactly agrees in his *De Deâ Syria*, *Δευκαλίων ὁ μὲν ἀνθρώπων ἐλίπετο εἰς γενεὴν δευτέραν, εὐσελὴς τε καὶ τῷ εὐσεβείῳ ἐνεχόμενος.* that is, *Deucalion was the only person that was left to the second Generation or the Generation after the Flood, for the*



*the sake of his piety and his wisdom, and then describing the manner of his deliverance, he does it almost in such terms, as if he had transcribed it from the Original of Moses himself, in these words, 'Η ἡ οἱ σωτηρὶς ἡ ἡδε γέ-  
νετο, λάρνακα μεγάλην τὴν αὐτὸς ἔχε, ἐς τὰ πτε-  
ρὰ ἐσβιάσας, παῖδας τε καὶ γυναῖκας ἐαυτῷ ἐσέβη.  
ἐσβαλνοντι ἡ οἱ ἀπὸ τῶν οὐρανῶν καὶ ἰσοποῖ καὶ λέοντων  
γένεα, καὶ ὄφεις, καὶ ἅλλα ὅσα ἐν γῇ νέμονται  
πάντα ἐς ζεύγος, ὅδε πάντα ἐδέξατο, καὶ μὴν ἐκ  
ἐσόντων, ἅλλα σφισι μεγάλην διόξεν φιλήν ἐγένετο.  
καὶ ἐν μὴ λάρνακι πάντες ἐπλάσσαν, ἐπεὶ τὸ ὕδωρ  
ἐπεκράτει. τὰ μὲν, δουραλίων τε πέρι, ἑλλήνων  
ἱστέροις, that is, the manner of Deucalions es-  
cape was this, he betook himself to a large Ark  
or Ship which he had, and caused his Women &  
Children to do the same, and he was follow-  
ed by Hogs, and Horses, and Lyons, and  
Serpents, and all other Animals that breed  
and feed upon the Earth, which entred into  
his Ark two by two, and he received them all,  
who did him no hurt, laying by their fierce  
and Savage nature, and maintaining an en-  
tire friendship both with him and one ano-  
ther, so that they all Sailed in the same  
Ark together, so long as the Waters prevail-  
ed. This is what the Greeks have record-  
ed concerning Deucalion, where when he  
says that all Animals entered into the Ark  
by two's, the thing speaks for it self, and  
tells us undenyably from whence the Greeks*

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received their Tradition, and when he takes no notice of the *Seavens* which is the number of each *species* of the *clean* Beasts and Birds that entred into the Ark, it was manifestly for this and no other reason, that the *Greeks* had no such distinction amongst them of *clean* and *unclean* in the several *species*, and that the propagation of them was all that they regarded in this Tradition concerning the Flood, now this was common to the *clean* with the *unclean Animals* themselves, that Two of them only were preserved meerly upon account of *propagation*, if nothing else had been to be considered, but the odd one of each kind was to be for a *Sacrifice*, as it afterwards proved, when *Noah* came out of the Ark, and the other Four were added in regard of the great consumption and expence which there was to be afterwards of the *clean species*, as well for *Sacrifice* as *Food* for ever, not but that in reality the *Greeks* had such a distinction of *clean* and *unclean* among them, for we do not find that the *unclean* kind were used in the *Sacrifice* and very rarely in the Food of any nation, as I have observed already, in the beginning of this Treatise, but I say, they did not attend to this distinction, neither had they any such express and explicit partition among them.

Fur-

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Further *Lucian*, as well as *Thrasylbulus* <sup>Jaiim is</sup> and others, makes mention of the *Dove*, <sup>vinure and</sup> with reference to the Flood, though he <sup>jonak in</sup> seems not to have understood it himself, <sup>Hebrew is</sup> *p. 903. ib.* where speaking of a certain <sup>columba,</sup> Image or Statue he says <sup>which</sup> *καὶ μὲν οἱ μὲν ἐς* <sup>likeness of</sup> *Διόνυσον, ἄλλοι δ', ἐς Δολχάλιον, οἱ δ' ἐς Σεμί-* <sup>found</sup> *ραμν ἄγχοι.* and the reason he gives why <sup>made some</sup> some attribute this Image to *Semiramis* is, <sup>attribute</sup> *καὶ γὰρ δὴ ὦν ἐπὶ τῇ κορυφῇ αὐτῆς ὡς ἐπεὶ χυ-* <sup>the Dove</sup> *στὴ ἐφέστηκε.* because *Semiramis* was Worshipped in the form of a *Dove*, but it is manifest that this reason belongs to *Deucalion* as well as her, and that it was the *Dove* made it suspected to be *Deucalions* Image. <sup>to Pachut.</sup>

Again, It is further observable in *Lucian*, what he says concerning the manner of the Flood it self, which agrees very well with the *Mosaic* description, and with the story of *Gyges* above mentioned out of *Cicero*, and by him Transcribed out of *Plato* in his 2d. *De Rep.* *αὐτίκα ἡ γῆ πολλὸν ὕδωρ ἐκ-* <sup>p. 882. ib.</sup> *διδδοι, καὶ ὄμβροι μεγάλοι ἐγένοντο, καὶ οἱ ποταμοὶ* *κατέβησαν μέζονες, καὶ ἡ θάλασσα ἐπὶ πολλὸν ἀνέβη, ἐς ὃ πάντα ὕδωρ ἐγένοντο, καὶ πάντες ὄλοντο.* that is, the Earth gushed out with abundance of Water, and great Rains descended from above, as also great Rivers or currents from the higher Grounds, and the Sea overflowed its banks, till all things were covered and immerst in Water; and all that Generation was destroyed. The

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166 The same character of a *Good* and *Virtuous* person which *Ovid* and *Lucian* have given of *Deucalion*, is likewise allow'd him by *Apollonius* the writer of the *Argonauticks*, who gives him the Title of Ἀγαθός, and says other things concerning him which do sufficiently shew that Epithet to have been his due. l. 3.

Ἐστὶς αἰπεινοῖσι πρῶτος ἔρεσι γαῖα,  
Πάμπαν δ' ἔρην τε καὶ εὖροτ'. ἐνθα πρῶτος  
(μηδὲν

Ἰάπετιονίδης ἀγαθὸν τέκε δαχαλίωνα,  
Ὅς πρῶτος ποίησε πόλεις καὶ εἰματα νηῆς  
Ἀθανάτοισι, πρῶτος ἦ καὶ ἀνθρώπων βασιλεύσειν.

Where wen he says that *Deucalion* was the first that built Cities and Temples, and that he was the first Monarch, this must be understood of the Period after the Flood, for there were Kings and Cities, and the true God, to say nothing of Idolatry, was Worshipped by *Adam*, by *Cain* and *Abel*, by *Seth* and *Enos*, and others before it, but all that Period, though it were not utterly forgotten by the *Greeks*, yet it shall be very clear before I have done, that they had but a very obscure remembrance of it.

*Plato* in his description of the many Floods which from time to time were supposed by the *Greeks* Anciently to have happened, affirms every Flood to have wiped away the memory of all things that were

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were before it, there being only left a few *Mountainous* and *Barbarous* People, ignorant of all things even before the Flood, and so taken up with the cares and the necessities of life after it, that they had no time to look back into former Ages, nor any means to preserve those few Traditions which were left among them, and this he makes to be the reason why Arts and Sciences had made so small a progress in his time, and why the History of former Ages extended to no higher Antiquity than it did; but herein was *Plato* manifestly deceived that he did not perceive at this rate, if only the Inhabitants of Mountains, or those that could get thither upon the surprise of a Flood coming upon them, escaped, that very many *Species* of *Animals* must have perished, being bred and overtaken by the Flood in the Plains below, so that unless we suppose the Earth after every Deluge to have been so prolifick, that it could produce all the several *Species* anew, which yet, as absurd as it is, I perceive *Plato* sometimes to have done, and then there would be no need, to save the credit of an universal Deluge, for any to be saved upon the tops of Mountains, since mankind and all other *Species* might by this expedient be repaired without it, there

v. Plat. in  
Critia. p.  
1190,  
1101. &  
in l. 3. de  
leg. statim  
ab initio.  
& Euseb.  
ex Platone.  
prep. E-  
vang. l.  
12. c. 15.

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is no other way to Salve it, but by supposing such an *Ark* or *Ship*, as the *Scripture*, and from thence several *profane* Authors have done, whether *some* of each *Species* might betake themselves and be reserved for the replenishing a new World, and therefore when *Lucian*, who speaks expressly of the *Ark*, and of all the several *Species* entring into it, speaks afterwards of a Tradition, as if Men in the time of *Deucalions* Flood, had saved themselves upon the tops of Mountains, and upon the top Branches of the tallest Trees, where, if they could be saved from the Deluge, they would have been sure to have starved with hunger, he  
*ib. p. 899.* subjoyns immediately ἐμοὶ μὲν ἔν τῷ τῶδε ἀπίθανον these things are altogether incredible to me.

But yet notwithstanding, thus much of *Plato* is agreeable to truth, that after any such universal Deluge, and by consequence after that of *Noah* too, partly for want of any standing Monuments to preserve Tradition, and partly by reason those that escaped must needs be wholly taken up in the cares and necessary incumbrances of Life, which must needs lie heavy upon them, where there are so few, though in a world well Peopled there are many that have plenty and ease, that the memory of  
the

the *Antidiluvian* persons, and things, must be almost utterly extinct, and that the Tradition concerning them must needs be very uncertain and obscure, and therefore it is no wonder to find *Deucalion*, that is indeed *Noah*, though *Apollonius* speaks of him as a Native of *Thessaly*, according to the usual vanity of the *Greeks*, who ascribed all these things to themselves, represented as the first person that built Cities and Altars, the first head of civil society and inventour of Political Administration, that is, he was the first that was so after the Flood, of which Period the *Greeks* had a more certain and particular knowledge than of that before it, though at other times we find some little sparks and strictures among them, even of the *Antidiluvian* interval likewise.

Further though *Plato* were mistaken as to the manner of the preservation of Mankind from the Flood, and though he is very uncertain as to the number of those universal Floods that had hapened before his time, for one while he says according to *Antient Tradition*, according to the *πάλαιοι λόγοι, πολλάς ἀνθρώπων φθοράς γεγονέναι καὶ κατακλυσμοῖς τε καὶ νόστοις, καὶ ἄλλοις πολλοῖς ἐν οἷς βραχὺ τὶ τῶν ἀνθρώπων λείπεσθαι ἔμελλεν. that many such universal calamities had happened to mankind, by Deluges and Plagues, wherein a very*

De Leg. l.  
3. init.

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*Small and inconsiderable remnant escaped to repair the loss, and propagate themselves to after Ages, another while he is very particular and precise in the business, and tells us Deucalions was the Fourth such universal Deluge that had happened, πρὸ τῶν Δουκαλίων τῶν φθορῶν τρίτη πρὸ πρῶτον ὕδατος ἐκαστος. there being Three other fatal Deluges before that of Deucalion. And at others, he seems inclinable to believe that Mankind and the World had no beginning at all, so that these things might very well have happened though at a good distance from one another, yet a prodigious number of times, for so he speaks in the Person of an Athenian whom he introduces. τοσῶτον γὰρ πάντ' ἀνδρα ξυννοεῖν, ὥς ἢ τῇ ἀνθρώπων γένεσις ἢ τὸ πᾶσαν ἀρχὴν ἐδεμίαν εἰληχεν, ὅς ἔξει πότε γε τελευτῶ. ἀλλ' ὡς τε αἰεὶ καὶ ἔσται πάντως. ἢ μήποτε τι τῶν ἀρχῶν, ἀφ' ἧς γέγονεν, ἀμύχανον ἂν χρόνον ὅσον γέγονός ἂν εἴη, that is, that it becomes every Man to know, that either Mankind had never any beginning nor shall have end, or at least that its Original is at so vast a distance, that it is impossible to trace it to its first beginning. Yet notwithstanding all this strange variety, there is in the midst of it still a constant acknowledgment of such a thing as an universal Deluge, and that not founded only upon Fancy or Opinion or Philosophical conjecture but upon*

In Critia  
p. 1102.

L. b. De  
Leg. p. 875.



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upon the παλαιολόγοι, upon *Ancient Tradition*, which if you compare with these Two things, First the improbability, if not utter impossibility of *Plato's* expedient to Salve and account for the reparation of Mankind and of all other *Animals* after such an universal Deluge; and Secondly, if you consider, that even in *Plato* himself there is no Historical certainty, no particular account of any universal Deluge, but that which happened in *Deucalion's* time, whom, I think, I have sufficiently proved to be the same with *Noah*, all this is no less than a manifest attestation to the truth of the *Mosaic* account, and the very Deviations from it, do but serve to confirm and strengthen it the more.

Unless it be that of *Gyges* mentioned out of him by *Cicero*, which I take to be the same with it.

With *Apollonius*, *Ovid*, and *Lucian*, *Homer* also agrees in his Character of *Deucalion*, for he gives him the Epithet of Ἀμύμων in *Il. v.* where *Idomeneus* addressing himself to *Deiphobus*, thus describes *Deucalion's* Genealogy and his own,

Δαμνόνι, ἀλλὰ καὶ αὐτὸς ἐνάντιον ἴσας ἑμῆο,  
ὄφρα ἴδῃς διὸ ζηνὸς γόνον ἐνθάδ' ἰχάνα,  
ὅς ὤρῳτ' ἄνδρα μίνωα τέκε κρήτη ἔπιτερον.  
μίνως δ' αὖ τέκεθ' ὑπὸν ἀμύμονα δολχαλίωνα,  
δολχαλίων δ' ἔμε τίκτη, πλέεας ἄνδ' ῥεοσιν  
κρήτην ἐν δόρῳ ————— (ἀνακτα,

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Which place of *Homer* I have therefore cited thus largely, that I may take notice of the differing accounts which *Homer* and other *Genealogists* have given us of the pedigree of *Deucalion*, and that I may reconcile them together. *Homer* makes him to be the Son of *Minos*, but others of *Prometheus*, which Two, though the Names be different, are the same persons. *Prometheus* is, as I have already proved, in the *Heathen Mythology* no other than God himself, or it is that partial consideration of the *Divine Nature*, which is taken from his *Providence* and *Wisdom*, whereby he foresees and orders all things, both in Heaven and Earth, and so is *Minos*; only the one of them is the Greek Name by which that *Wisdom* was signified, the other the *Hebrew* or *Oriental*, for *Minos* is from *Min species*, or from *Manah numeravit*, and thence also is the Greek *μυδω, μυμνήσκω, μνήμην, μνημοσύνη*, (for the *Mother* of the *Muses*) *μνᾶ* for a certain *Coin* which in *Latin* is called *Mina* and the *Latin Minerva* for the *Goddeſs* of *knowledge* and *Patroness* of all the *liberal* and *ingenious Arts*, because all *knowledge* is a sort of *remembrance* a kind of *Calculating* or *computation*, a *distinguishing* of those things whose *Natures* are *distinguiſht*, and a *ſorting* those things

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things and notions into the same classis, which have an agreement or resemblance with each other. From the same root is likewise the Greek *μόνος*, because all Numeration proceeds by *Unites*, and *μήνις*, is not as the *Grammarians* usually expound it, *χλῶς ἐπίμορος*, but it is *χλῶς μηνιαῖος*, *ira menstrua*, or *Lunatica*, a *Lunatic Madnes*s and *Phrenzy*, from *μήνη*, *Luna* which is from the *Hebrew* *Manah numeravit*, this being the Ancient way of measuring Time, by the motion of the *Moon*, and as from *μήνη* is *μήνις*, so also from *μήνις* or from *μήνη* it self, is *μαίνομαι*, and *μάντις*, signifying such a *Madnes*s as is Govern'd and influenced by certain Periods and seasons of the *Moon*.

See more of these derivatives in my discourse of the true time of our Saviours Pass-over.

For this reason, Because his Name includes Knowledge, Distinction and Judgment, *Minos* is made by the Poets the Judge of the infernal shades, that is, the great and just dispenser of Rewards and Punishments after this life; and *Claudian*, though ignorant of any Oriental Language, yet gives him his Character from the distinction which he makes bewixt the innocent and guilty, as if he had alluded to the *Etymon* which I have given from *Min species* or *Manah numeravit*, in the Second in *Eutropium*.

—Quæstor

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————— *Quæſitor in alto*  
*Conſpicuus ſolio pertentat crimina Minos,*  
*Et Juſtis dirimit fontes.*

Neither is it at all repugnant to what hath been ſaid, that he is made by the Poets, to be the *Son* of *Jupiter*, as *Minerva* is his *Daughter*, which does not hinder them from being *Jupiter* or the *Supream Numen* himſelf under that partial conſideration which I have mentioned, for all the attributes may in ſome ſenſe be ſaid, to be the *Sons* and *Daughters*, that is, they are the conſtant, natural and inſeparable effects, properties, and emanations of the Divine ſubſtance. Neither am I ignorant that the *Scholiaſt* upon *Apollonius* makes the *Son* of *Minos* and the *Son* of *Prometheus* to be Two different and diſtinct Perſons from one another, where, upon the place lately produced out of that Poet, he tells us, there were *Four* ſeveral Perſons that went by this Name of *Deucalion*, and I ſhall prove by and by that there were a great many more. ἔστι δὲ καὶ ἑτέρου Δευκαλίωνος ὁ Ἰμάνητος ἱστέον. καὶ ἄλλου ὁ Μίνωτος καὶ ὁ Φερεκύδης. καὶ τέταρτου ὁ Ἀεαντός. ὃς μνημονεύει Ἀρίστωνος ἐν Ἀρχαϊκοῖς. that is, there is alſo another *Deucalion* (beſides the Son

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Son of *Prometheus*) of whom *Hellanicus* makes mention, and another the Son of *Minos* mentioned by *Pherecydes*, and a Fourth the Son of *Abas* of whom *Aristippus* speaks in his *Arcadica*. And *Apollodorus* also mentions these Two as distinct, as may appear by comparing *l. 1. c. 7.* and *l. 3. c. 2.* of his *Bibliotheca* together; but even according to this account, by which one of the *Deucalions* is made the Son of *Minos*, that *Deucalion* will have lived in the Age immediately preceding the *Trojan War*, for *Idomeneus* his Son was present at it, and if we consider, that that is the highest distance of time of which the *Greeks* afford us any tolerable account according to that of *Lucretius*,

*Cur antè bellum Thebanum & funera Trojæ,  
Non alias alii quoq; res cecinere Poetæ?*

If we consider that both of these lie at the very furthest end of the *Greek Antiquity*, though if they be the same with *Noah*, they must in reality have lived before this Period also, if we consider that the Names of *Minos* and *Pomethus*, as I have proved, have both of them exactly the same sense and signification, the one being only a Translation of the other, and if to all this we add the

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the great confusion of the *Greek Chronology* in those Ancient times, from all this I leave it to the Judgment of Learned and Judicious Men, whether my conjecture do not yet stand upon a tolerable Foundation, and such as is at least as firm, as can be expected or hoped for in these matters.

But Secondly, The Second and Last remaining resemblance, which I shall mention betwixt *Noah* and *Deucalion*, is, that the Floods which happened in their times are said to have been sent as a particular judgment for the sins and enormities of that Age, which suffered by them. This is plainly the Language of *Moses* himself, Gen. 6. v. 5, 6, 7. *And God saw that the Wickedness of Man was great in the Earth, and that every imagination of the thoughts of his Heart was only evil continually, and it repented the Lord, that he had made Man on the Earth and it grieved him at his Heart, and the Lord said I will destroy Man whom I have Created, from the Face of the Earth, both Man and Beast, and the creeping thing and the Fowles of the Air: for it repenteth me that I have made them.* And just thus *Ovid* describes the time immediately preceding *Deucalions* Flood, where *Jupiter* speaking of the Cruelty and Inhumanity of *Lycaon* and his Family and dependants, he  
does

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does it after such a manner, as to involve the whole World more or less in the Guilt of those Crimes of which *Lycaon* was accused.

*Contigerat nostras infamia temporis aures : Metam. 2  
Quam cupiens falsam summo delabor olympto, I.  
Et deus humanâ lûstro sub imagine terras.  
Longa mora est, quantum noxæ sit ubique re-  
(pertum  
Enumerare, minor fuit ipsa infamia vero.*

And a little after having spoken of the destruction of *Lycaon* and his House, he adds,

*Occidit una domus, sed non domus una perire  
Digna fuit, quâ terra patet fera regnat  
(Erynnys.  
In facinus jurâsse putes, dent ocyus omnes  
Quas meruere pati, sic stat sententia, pœnas.*

And then follows the story of *Deucalion's* Flood.

*Apollodorus* calls the Generation that was destroyed by the Flood  $\chi\alpha\lambda\kappa\epsilon\nu\ \gamma\epsilon\nu\theta$ , the *Brazen Age* implying their degeneracy from the purer times of *Gold* and *Silver* which were the Two first Periods, of human Life upon the Earth, the First of which was absolutely, and the Second comparatively innocent, with respect to the

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Apollod.  
Biblioth. l.  
3. p. 187,  
188, 189.  
ed Paris,  
1675.

the *Brazen* and *Iron* interval that followed after; the same *Apollodorus* in another place, though he seem to attribute that judicial inundation to the Wickedness of that Age wherein it came to pass, and places it as *Ovid* does in *Lycaons* times, yet he rather blames the Sons of *Lycaon* than himself, and saith that it was in the Reign of *Nyctimus* the only Son of *Fifty* that was spared, in which this Deluge happened, and that it was their extream Wickedness and Inhumanity that was the Cause of it, and the Reign of this *Nyctimus* over the *Arcadians*, if we will believe him in another place, was contemporary with that of *Cranaus* the Son of *Cecrops*, over *Athens*, for so speaking of *Cranaus* he tells us,  
p. 225. ib. ἐφ' ἧ τ' ἐπὶ Δουκαλίῳ λέγεται κατακλυσμὸν γενέσθαι. in whose time it is said, the Flood of Deucalion happened.

De Deā  
Syr. p. 882.

*Lucian* also speaking of the manners of those Men who lived immediately before the Flood, says, ἐκείνων ἢ πρὶν τῶν ἀνθρώπων τάδε μωθούοντα· ὑβρίζαι κάρτα ὄντες ἀδέμιστα ἔργα ἔπρασσον, ὅτε γὰρ ὄρνια ἐφύλασσον, ὅτε ξάνους ἐδέκοντο, ὅτε ἱκετῶν ὠφελοῦντο, ἀντ' ὧν σφίσι ἡ μεγάλη συμφορὴ ἀπῆκετο. αὐτίκα ἢ γὰρ πολλὸν ὕδωρ ἐκδιδοί, &c. that is, it is reported concerning those Men that lived in that Age when Deucalions Flood fell out, that they were a sort of Arbitrary Men, inured to  
all



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all manner of violence and rapine, whose will was their Law and their only measure of Justice, that they neither kept Oaths nor were Hospitable to Strangers, nor merciful to the suppliant and the afflicted, for which things sake a great and dreadful calamity beset them, the Earth immediately gushed out with abundance of Water, &c.

Lastly, Suidas speaking of Cecrops the Ancient Athenian King, who first introduced Marriage among them, whereas before there was nothing but promiscuous Lust, assigns this reason of that Law of Cecrops, τὸτο ὃ ἐποίησεν ὁ κῆρυξ, ὡς ἔξ Αἰγυπτῆς καταγόμενος, καὶ τῷ νομοθετοῦν Ἡφαίστῳ τῷ βασιλεῶς ἐκεῖ ἐν ἀγνοήσας, ἔλεγε γὰρ ὅτι διὰ τῷ τοιαύτῳ τ' ἀσελγείας συνήθειαν ἡ Ἀθῆναι κατεκλύθη. — *This was done by Cecrops being an Egyptian, and being skilled in the Laws of Vulcan or Hephæstus one of the Kings of Egypt, and being of Opinion that the Deluge with which Attica was overwhelmed, was inflicted by way of Judgment upon them, for the sake of that Promiscuous Lust of which they were guilty; which answers exactly to that which is spoken of the Antidiluvian Mortals, Gen. 6. 2. that the Sons of God saw the Daughters of Men that they were fair, and they took them Wives of all which they chose. which words*  
in

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in the beginning of this Treatise I have explained of incestuous conjunctions, which also were practised in *Attica* before the time of *Cecrops*, if this story be true, and which, though in themselves they were very heinous, as being flatly repugnant to the great Law of Nature, which is the interest and welfare of Mankind, yet the Text tells us, at least according to our Translation, that *they took them Wives*, which implies a state of Marriage in opposition to promiscuous Lust, but yet this was not inconsistent, otherwise than *de jure*, either with Polygamy on the one hand, or with Fornication, Adultery, or Arbitrary divorce on the other.

If we Interpret *Nashim* by *Wives*, as our *Interpreters* do, and understand it so, as we do usually that *English* word, then all those inferences hold good which I have made from the place, but if we expound it of *Women* in general, as the Word will very well bear that Interpretation, and indeed this is the most proper and familiar notion of it, then this Answers exactly to this place of *Suidas* and shews without dispute, that one of those sins for which *Noahs* Flood was brought upon the World, was the use of a wandring and promiscuous Lust, without distinction of property on the one hand,  
or

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or of affinity or consanguinity on the other. Only thus much must be confessed, that the Floud to which *Suidas* in this place refers was not that of *Deucalion* but *Ogyges*, the latter of which, or rather the first in order of time, the *Greek* Writers are generally used to confine to the Province of *Attica*, and the other to that of *Thessaly*, but I have affirmed both of these to be the same, and if the reasons I have given for it may be allowed, this place of *Suidas* will belong to *Deucalion*, as well as any of the other that have been produced, though *Suidas* meant it only of *Ogyges* as distinct from him, and to show once for all how very uncertain the *Greeks* are as to the time wherein *Ogyges* lived. There is a place in *Eusebius* which from the Authority of *Philochorus* affirms all the pretended successors of *Ogyges* in the dominion of *Attica* to have been meer figments and impostures of Antiquity, and that no such real Persons were ever in being.

τ μετὰ ὧν ἔχον Ἀκταῖον, saith he, ἢ τὰ πλασόμενα τῶν ὀνομάτων ἃς γινέσθαι φησὶ φιλόχορος that is, *neither Actæus nor any other of those feigned Persons who are pretended to have been successors to Ogygus, had ever yet so much as a being in nature, if we will believe Philochorus; now it is very strange they should be so clear, or may be so safely*

*Euseb.*

*præp. Evarg. l. i. c.*

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ly rely'd upon as to the Age of *Ogyges* and yet be so much in the dark, as to his immediate successor and those that afterwards succeeded him, who came proportionably nearer and nearer to the time of their Historians themselves; besides, that the only reason why the more Modern of the *Greek* Historians, since Christianity was introduced, have placed *Ogyges* in the time of *Moses*, is to be taken from the mention of *Agag* in the Prophecy of *Balaam*, as I have already conjectured, is undenyably plain from this, that *Eusebius* does not only speak of him as contemporary with *Moses*, but places him exactly in that part of it, when *Moses* was upon his journey out of *Ægypt*, which does so accurately and so patly suit with the mention of *Agag* in the Prophecy of *Balaam*, which was uttered at that very time, that nothing can do more. And this is a new confirmation that the Flood of *Noah* and *Ogyges* were the same, being brought upon the World for the very same cause and reason, and not only so, but this is also a new and clear indication, that this Flood being confined by the *Greeks* to the Province of *Attica*, we are to understand by this, as I have said, no more but that it happened among the *Hathikim*, the *Ancient* Inhabitants and People of the World, from whence  
also

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also the *Attici* had their name, as being a Colony from the *East* of great *Antiquity* in *Greece*. And for a further proof of the solidity of this conceit, I will here produce another Instance, or two by which it shall be plainly confirmed. *Justin* the Epitomator of *Trogus* saith of the *Athenians*, *Soli enim Athenienses* præterquam incremento, etiam origine gloriantur: quippe non advenæ neque passim collecta populi colluvies originem urbi dedit, sed in eodem nati solo quod incolunt, & quæ illis sedes, eadem origo est. that is, that they were not like other Nations, Strangers, and Colonies from another Country, but that their first Ancestours were born of the Earth, and sprung up in that Country where they and their Posterity have ever since dwelt: and the very same thing is affirmed of them by *Plato*, where speaking of *Attica*, he uses these words, δευτέρῳ ἢ ἑπταίνῳ δικαίως ἀν' αὐτῇ εἶναι, ὅτι ἐν ἐκείνῳ τὰς χρόνῳ ἐν ᾧ ἡ πόσις γῆ ἀνεδίδεξεν ἔφυ ζῶα παντοδαπά, θηρία τε καὶ βοτάνη, ἐν τῷ αὐτῷ ἡμετέρῳ, θηρίων μὲν καὶ ἀγρίων ἄγονον καὶ καθαρόν ἐφάνη, ζῆλεξάτο ἢ τῶν ζῶων καὶ ἐγέννησεν ἄνθρωπον, ὁ συνέσει τε ὑπερέχει τῶν ἄλλων καὶ δούλῳ καὶ θεῷ μόνον νομίζει. that is, another just commendation of *Attica* is this, that at that time when all the rest of the Earth brought forth all manner of living Creatures, as well Wild Beasts, as Tame, or

In menes-  
eno. p. 518.

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Beasts of pasture, then Attica Barren of any such productions, chose Man out of all the Creatures to be her offspring, a Creature far more Noble and Excellent than any of the rest, and to whom Justice and Religion do peculiarly belong. Not that in reality the Province of Attica did ever yield such a Crop as Plato and Justin and others have recorded, but that this was the first Original of Mankind, the *Hathikin*, the first and most Ancient Mortals were born after this manner. For this was the Greek Tradition concerning the first Mortals, that they were born out of the Earth, as appears by another passage of the same Plato; where Socrates speaking of those early times thus enquires of the ξένου or stranger another person in the Dialogue concerning them. γένεσις ἣ δὴ τις τότε ἦν ὧς ξένη, ζῶων, καὶ τίνα τρόπον ἕξ ἀλλήλων ἐγεννῶντο; that is, what sort of Generation was there then, O Stranger, of Animals, and after what manner were they produced from one another, to which he returns this Answer, Δῆλον ὧς Σώκρατες, ὅτι τὸ μὲν ἕξ ἀλλήλων ἐκ ἡμῶν ἐν τῇ τότε φύσει γεννώμενον, τὸ δὲ γεννῆσθαι εἶνα, πότε γὰρ λεχθὲν, τὸτ' ἡμῶν τὸ κατ' ἐκείνον τὸ χρένον ἐκ γῆς πάλιν ἀναστροφόμενον. ἀπεμνημονόετο δὲ ὑπὸ τῶν ἡμετέρων περγένων τῶν πρώτων, οἱ τελευτάσθαι μὲν τῇ

Plat. in  
Politie. p.  
537.

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τῇ προτέρᾳ ἀποφορᾷ ἢ ἐξῆς χρόνον ἐγενήσαν,  
 ἴδιε κατ' ἀρχαίς ἐφύοντο. τῶν γὰρ ἔτι κήρυκες  
 ἔχοντο ἡμῖν τῶν λόγων, οἱ νῦν ὑπὸ πολλῶν ἐκ  
 ὁρῶν ἀπισθύνται, that is, it is manifest,  
 O Socrates, that in that state of things,  
*Animals were not born by generation of one  
 another. That brood of Creatures, which we  
 have just now affirmed to have sprung out of  
 the Earth, returning to the Earth again from  
 whence it came, sprung up anew from thence  
 again, as it hath been delivered down by  
 Tradition to us from our Eldest Ancestours,  
 who bordered upon that primitive state, and  
 were the first Inhabitants of this, and we  
 believe these things upon the credit of their  
 testimony, though there be some so rash  
 now a days, as to reject them for Fabulous  
 and Romantick. What that primitive state  
 or revolution of things, which he speaks  
 of, is I shall explain more largely by and  
 by, but now I go on to observe that this  
 Tradition, which the Greeks had of Men  
 at First being produced from the Earth,  
 though it were miserably Corrupted and  
 Adulterated, as appears by this that they  
 confined it only to Attica, and that one  
 whole Age or Revolution or Period of time  
 was spent in this sort of equivocal pro-  
 duction, without any proper or univocal  
 Generation all this while, yet that in its*

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*Original* it was an *Eastern* Tradition, and consequently that by the *Attici* we are not to understand the People of that particular province among the *Greeks*, but in general the *Hathikin*, that is, the *Ancient* and *first* Mortals, though this was more than the latter *Greeks* themselves understood. I will now prove from another passage of the same *Plato*; where speaking in a *Fabulous* manner, for he himself calls it a *Fable*, though there were more truth in it than he was aware of, he says, First concerning the production of all other Animals besides Man. ὡς πρὶν χεῖν ὅτε θεοὶ μὲν ἦσαν, οὐκ ἔτι γένετο ἄνθρωπος. ἐπειδὴ δὲ καὶ τοῖς θεοῖς ἦλθεν ἐμικρύνειν γενέσθαι, τότε αὐτοὶ θεοὶ γῆς ἐνδον, ἐν γῆς καὶ πυρὸς μίξαντες, καὶ τὰν ὅσα πρὸς καὶ γῆν χεῖν, that is, there was a time when the Gods were, but none of the mortal Species were yet produced into being, but when the fatal or predetermin'd time came that they also should be produced, then the Gods formed them within the Earth, by mingling Earth and Fire together, and whatsoever else is capable of a vital union with those Two, and having spoken after this manner of the Creation and Production of all other Animals, he speaks of that of Man last of all, as the Scripture does, which shewes undenyably from

Protag. p.  
223, 224.



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from whence this Tradition among the  
*Greeks* was derived, ἡδε ἡ καὶ ἡ εἰμαρμένη  
 ἡμετέρα παρὼν ἐστὶν ἢ ἔσται καὶ ἀνθρώπων ὀξείαν ἐκ  
 γῆς εἰς φῶς. at length the fatal or præap-  
 pointed time was come, wherein Man also  
 from the Earth was to be brought to light.  
 to all which it is to be added that in his  
*Critias* he describes the primitive state of  
 innocency before the Fall, just after such  
 a manner, as if he had received it, not  
 from *Moses* himself, but at some distance,  
 from others that had, for it is not delivered  
 without something of corruption, though  
 these Three things are still very plain in  
 his account, First, That Man was made  
 after the Image of God, as the Scripture  
 expression is, and Secondly, That the  
 meaning of this Image was a kind of par-  
 ticipation of the Divine Nature, partly  
 by all the inward habits and outward ef-  
 fects of Righteousness and true Holyness, as  
 the Apostle hath explained it, and partly  
 by a marvellous rectitude of understand-  
 ing as well as will. His words are these,  
 describing that state of primitive simpli-  
 city in the persons of his Athenians, that  
 is again the Hathikin, the Ancient and  
 first Mortals, ἐπὶ πολλὰς μὲν γενεάς, μέχρι  
 περ ἢ τῷ θεῷ φύσις αὐτοῖς ὀξέηται, κατήκοοι τε  
 Plat. in Critid. p. 1108.

ἦσαν πρὸ νόμων, καὶ πρὸς τὸ ξυγγενές, θάον ὄν,  
 φιλοφρένας εἶχον. τὰ γὰρ φρονήματα ἀληθινὰ  
 καὶ πάντῃ μεγάλα ἐκέκτιντο, πρᾶξιτι μετὰ  
 φρονήσεως πρὸς τὰς αἰ ξυμβαινέσας τύχας, καὶ  
 πρὸς ἀλλήλους χρώμενοι. διδ, πλὴν ἀρετῆς  
 πάντα ὑπερῶντες, σμικρὰ κήρυον, ἢ τὸ χρυσὸν  
 καὶ τῶν ἄλλων κτημάτων ὄγκον. ἀλλ' ὁ μεδίωντες  
 ὑπὸ τρυφῆς, ὅδ' ὑπὸ ἀκροῦτος ἀβλυώποντες  
 ἐσφάλλοντο, &c. that is, for many Genera-  
 tions, so long as the nature or life of God  
 continued powerful and prevalent among  
 them, they were Obedient to Laws, and had  
 an affectionate and warm sense of the Divi-  
 nity to which they were nighly related.  
 Their sentiments were true and generous,  
 they conversed with one another, and they  
 encountered all the diversities of Fortune,  
 with meekness and humility, and with a  
 wise and steady temper, they despised every  
 thing besides (or in comparison of) vir-  
 tue, and had a very little esteem for pre-  
 sent things, they looked upon Gold and Sil-  
 ver and other possessions under the notion of  
 a burthen, they used a very sparing and  
 temperate Diet, and were not subject to be  
 deceived and blinded by the Fumes of Wine.  
 In another place as the Scripture saith of  
 our First Parents, Gen. 2. 25. that they  
 were both naked, the Man and his Wife and  
 were

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were not ashamed. So Plato saith also of the First Mortals, γυμνοί τε καὶ ἄσρωτοι *Politic.*

ἐκυλῶντες τὰ πολλὰ ἐνέμοντο, that is, for the p. 531-

most part they were naked and without any covering, exposed to the open Air, and living sub Dio. And Lastly in another place,

he saith they abstained from all manner of Flesh, as the Scripture intimates the First Mortals till after the Flood to have done,

τὸ ἧ μὲν Δεῖν ἀνθρώπους ἀμύλας ἐπὶ καὶ νῦν

ᾧ ἀμύλον ὀρώμεν πολλοῖς καὶ τῶν ἀντιπὸν ἀκρόμεν

ἐν ἄλλοις, ὅτε ἑβόας ἐτολμᾶμεν γένεσθαι. Δι-

L. 6. de

Leg. p. 875.

ματα ἧ ἐκ ἡμῶν τῆς θεοῖσι ζῶα, πέλανοι ἧ καὶ

μέλιτι καρποὶ δειδόμενοι καὶ τριαῦτα ἄλλα ἀγνά

δύματα, σαρκῶν δ' ἀπείχοντο. ὡς ἐκ ὅσον ὅν

ἔδειν. ἧ τὰς τῶν θεῶν βωμὰς αἵματι μαλίνειν

ἀλλὰ ἧ καὶ ὀρφικοὶ τόνες λεγόμενοι βίοι ἐχγ-

νοντο (a) ἡμῶν τῆς τότε, ἀψύχων μὲν ἐχόμενοι

(a) Leg.

Fortè ἡμῶν.

(b) πόντων, ἐμψύχων δ' (c) ἀπεχόμενοι. that is,

(b) Mal-

lem, ἐχ-

μένοις. &

statim,

(c) ἀπε-

μένοις.

it is familiar even to this day in some places

for Men to Sacrifice one another; but for-

merly we have heard they were so far from

it, that we of Athens particularly (for it

is an Athenian that speaks) did not hold

it Lawful so much as to tast of the Flesh of

an Ox, and our Sacrifices to the Gods were

not made with Animals, but Cakes and Fruits

sprinkled with Honey, and other such like

pure oblations, but those first Mortals ab-

stained wholly from Flesh, as thinking it a

sin

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124 *fin to eat it, or to defile the Altars of the Gods with Blood: they lived a sort of Orphick lives, as they are called, enjoying and feeding upon all things whatsoever they pleased, that were void of Life, and abstaining Religiously from every animated or living substance.*

Where, when he attributes this peculiarly to the Ancient *Athenians*, this is again to be understood of the *Hathikin*, that is the *Ancient* or *Antidiluvian* Mortals, and when he calls this sort of diet, the *Orphick life*, it is to be noted that *Giants* in *Scripture* such as the *Antidiluvian Mortals*, who abstained from *Flesh*, are generally reckoned to have been, are called *Rephaim*, to which it is but adding an *Aleph* at the beginning, and we have all but the *Greek* termination of *Orpheus*, and this *Aleph* is indifferently either added or subtracted in very many words, as *Ram* and *Aram* are the same, and so *Hesychius* interprets, Ἄρεμ by μετῶπον, which is the signification of *Ram* in *Hebrew*, and *Armenia* was so called, not only from *Aram* its first supposed planter, but also with respect to its high situation, and to the Mountains of *Ararat* or the *Gordian* and other Mountains to be met with in it, so also *Shur* and *Ashur* are the same, as hath been already declared, and *Dam* which signifies  
*Blood,*

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*Blood*, is but a contraction of *Adam*, which hath the signification of *Red* and from the *Hebrew* *Mar* by the addition of the same *Aleph*, the *Latins* have made their *Adjective* *Amarus*, and the *Derivatives* from it, so that according to this *Etymology* the *Orphick* Diet, will be the Diet of the *Rephaim*, or *Antidiluvian* *Mortals*, which was altogether upon *vegetables* without the use of *Flesh*, which does not appear to have been permitted in *Food*, till after the *Flood* was over or otherwise it is literally true, at least the *Poets* have told us so, that the *Ancient* and so much celebrated *Orpheus* did abstain from *Flesh* himself, and exhorted all his *Followers* and *Disciples* to do the same, according to that of *Horace*,

So also from the *Hebrew* *Arbah* signifying *Four*, is the adjective *Rebibi* and other words by the ejection of the *Aleph*.

*Sylvestres homines sacer interpretisque Deorum* Hor. de  
*Cædibus & victu Fædo deterruit Orpheus,* Art. Pœ-  
*Dictus ob hoc lenire tigres, rabidosque leones.* tic. ad Pi-  
sones.

But then if it be asked who this *Orpheus* was? this is an hard Question, which hath very often baffled the Endeavours of Learned Men, *Gerhard Vossius* after *Tully*, who cites *Aristotle* for his Author is of opinion

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G. Voss. de orig. & progr.  
Idololat. l. 3 c. 44. & de  
ars. poet. nat. & constit.  
p. 78, 79.

v. loc. Ta-  
tiani apud  
Voss. p. 78.  
ubi supra.

opinion that there never was any such determinate person who was called by this Name, and he saith further that it is only the general Name of a wise or sage and skillful Person in the Language of the *Phœnicians*, because *Arifa* in *Arabick* signifies to know, and *Arif* a Man of knowledge and learning, and *Tatianus* saith Expressly that the Ancient Verses which went under his Name, were not really his, no more then the Golden ones of *Pythagoras* are thought to be, but that they were compiled and put together by *Onomacritus* the *Athenian*, and nothing is more certain than that the *Argonauticks*, which at this day go under his Name, however very Ancient, are yet notwithstanding, *Ψευδεντιγενεαφα*, counterfeit and surreptitious things, whose true Authors Name is unknown. I agree perfectly with *Vossius* as to the Etymology, and I had that which was Equivalent to it in my mind, before I met with his conjecture, and besides I am certain that I have light upon the true Mystery of this Ancient *Orpheus*, which is this ;

The *Arabick Arifa* by the addition of an *Aleph*, is from the *Hebrew Rapha Sanaavit*, so that, it signifies most properly a Man

Man skillful in Herbs, or in the practice of *Physick*, or a good *Physician* or an *Healing* or *Sanative* Person: and so this *Orpheus* is the same with *Apollo*, who is *Herbarum pater & Deus*, and is withal the God of *Knowledg* and *Wisdom*, the Sun, as hath been said, being looked upon by all the *Pagan* World as the *Supream Numen*, and skill in Herbs or the knowledge of Nature, being in good earnest an argument of the greatest and truest *Wisdom*, and he was made by *Antiquity* to preside over Herbs, because the vegetable World is ripened and concocted by his Beams, and all the several *Species* are fitted for that use, to which they are appointed and ordained by Nature; therefore *Orpheus* as well as *Apollo* was made by *Antiquity* to preside over *Musick*, as well as *Medicine*, because of the regularity of the *Suns* motion, the constant returns of *Day* and *Night* and of the seasons of the *Year*, and because all things are so tempered and poised by his influence, that Nature goes on in a constant and steady course, keeping a perpetual harmony and agreement with her self in the preservation of the several *Species*, and for that Fable of *Orpheus* that he drew *Stones* and *Trees*

Macrob. l. 1. c. 19. *Lyra Apollinis chordarum septem, tot caelestium sphaerarum motus praestat intelligi, quibus solem moderatorem natura constituit.*

*Trees* after him by the Charms of his *Musick*, this is partly that they are generated by his influence, and that they flourish and prosper under it, and partly that *Cities* are built, and all the great *Monuments* of Art and Industry are reared by his light, so that in this sense also he may be said to draw *Stones* and *Trees* after him for the Building of *Cities*, because when he is once set, the Work of the day ceases

\* To this purpose it is very apposite what *Macrobius* saith, l. 1. c. 17. Νόμιον Ἀπόλλωνα cognominaverunt (*Antiqui*) non ex officio pastoralis & Fabulæ, per quam fingitur *Admeti* regis *Pecora* paruisse, sed quia sol pascit omnia quæ terra progenerat, unde non unius generis sed omnium pecorum pastor canitur, &c.

together with him, as also to make \* *Bears* and *Tygers* and *Wolves* and other the most fierce Animals to dance after him, because all the *Animal* World does, as it were, bask it self in his kindly heat, and does rejoyce and is glad in his Beams, whereas in the night they either sleep or howle and are disturbed with a melan-

choly sense of the absence of their Friend and Benefactor, and to shew this yet the more plainly, the very same things are attributed to *Amphion*, for *Orpheus* and *Amphion* are the same, but you will say how comes the Sun to be called *Amphion*? to which the Answer is easie, it is not as the *Grammarians* triflingly suppose, ὅτι ἐν διόδῳ, ἢ ὅτι ἀμφὶ ὁδὸν μήτηρ αὐτῷ ἔτεκεν, but yet it is



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is true that *Amphion* is a Greek name of the Sun, as *Orpheus* is an *Hebrew* or *Oriental*, and his name is plainly *ἄμφιων*, he that (a) goes about, or fetches a perpetual Circuit as the Sun seems to do, and was believed to do according to the most Ancient *Astronomical* Doctrine, and the contraction of the two short Vowels into one, is the true reason that the *penultima* of this word is long in all the Poets, so that here is all the *Analogy* that can be required.

(a) So also he is called *ὑμνωδὸς* by the Poets as well Latin as Greek, *ὕμνος* τὸ ὕμναι.

According to this *Etymology*, which is without question the true one, the *Orphick* life, is the dyet upon *Herbs*, because though all things are warmed and cherished by the Sun, and all things are nourished and sustained by his Beams; yet in a more (b) particular manner he was by Antiquity supposed to preside over *Herbs*, or the *Orphick* life is the most *Ancient* and *Primitive* way of Feeding, which comes to the same thing, because of the great Antiquity of the Fable of *Orpheus*, which was so very great that the *Greeks* themselves were strangers to its meaning, as I think hath been abundantly manifested, from what hath been said concerning him and *Amphion*.

(b) *Apollo* is said more particularly to preside over *Herbs*, because they lie more open to his view, not Cloystered up in Dens or Caves or Houses, or shaded and concealed from his piercing Beams by the shelter of Woods,

and because the *Animal* World, though it could not endure his total extinction yet it does more easily brook his absence, than the *Fields* and *Flowers* can do, which are in a manner dead all the *Winter*, and depend wholly upon his warmth and influence for their appearance above Ground.

But

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But though the *Greeks* did not understand that *Orpheus* and the *Sun* were the same, yet from the *Fabulous* account which they give of his Birth, it is plain they had once such a Tradition though afterwards they lost it, *Apollonius* the Writer of the *Argonauticks* puts him down first in the Catalogue of those Ancient *Heroes* that were so famous in the *Græcian* Story for that expedition, and makes him to have been the Son of *Oeagrus* and *Calliope*, l. 1. v. 23, 24, 25.

v. Etiam  
Orpheus ὁ  
ὕψολιμαῖ-  
ον, in fine  
Argonaut.

que sub ejus nomine circumferuntur, & Plat. in symposio, & Apollod. Biblioth. l. 1. c. 3. & 9. ut & ipsum Apollon. ib. l. 4. v. 1193, 1194.

Πρῶτα νυν Ὀρφεῖ μνησάμεθα τ' ἔχ' πότ' αὐτῇ  
καλλιόπῃ θρήνη φατίζεται εὐνηθεῖσα  
οἰάγρω σκοπῆς Πιμπληίδ' ὅ γ' ἔχ' τελέσθαι.

Now this *Oeagrus* and the *Sun* are the same, for as μελέαγρ, or rather, as it should be written, μελίαγρ, is from μελία *hasta*, and ἀγός, which is as much as ἀγεδότης, as ἀγός, and ἀγαγεός, and ἡγμων are the same, as much as to say, *venator hastatus*, so is *Oeagrus*, from οἶος *solus*, with the Addition of the same Word and Signification, as much as to say *venator solitarius*, as *Hunting* is ascribed to *Apollo*,

as much as *Wisdom*, or *Medicine*, or *Poetry*, or *Musick*, because of the swiftness of his Course, and because his Rayes are as so many Darts or Javelins by which he shoots from Heaven to the Earth, and therefore in the Greek Poets he hath the Epithets of ἀργυρότοξος, and ἐκαστόλος, and ἐκαστιβόλος, and ἐκαστιβόλος, and he is said to *Hunt alone* because

Macrob. l. 1. c. 17. Sagittarum autem nomine, non nisi radiorum factus ostenditur; qui tunc longissimi intelliguntur, quo tempore altissimus sol diebus longissimis solstitio aëthere conficit annum cursum, inde ἐκαστόλος, & ἐκαστιβόλος dictus, ἔχοντες τὰς ἀκτίνας βάλλον, à longissimo altissimoque radios in terram usque demittens.

all the Stars are *extinguish'd* by his Presence, and nothing does or can appear but himself: so that there was no real difference, though *Phercydes*, in the *Schoolia*st upon the place of *Apollonius* last cited, thought there was, betwixt *Oeagrus* and *Apollo*, ἔναι ὃν Ὀρφέα (φίλοι Φερέκλιδος) καὶ μὴ Ἀσκληπιάδην Ἀπόλλωνος καὶ Καλλιόπης, καὶ ὃν εἷς οὐδὲν καὶ Πολυμνίας, *Phercydes* saith that, *Orpheus according to Asclepiades was the Son of Apollo and Calliope, but according to others of Oeagrus and Polymnia*, for this *Oeagrus* and *Apollo* are the same, and that he is said to be the Son of *Apollo*, though indeed he were the very same person with him, it is in no other sense, then that the Attributes, as I have said already, may not improperly be called the Sons or

m

Daugh-

Daughters of the Divine Substance, and *Medecine* is but one of those perfections for which *Apollo* was Celebrated by the Ancient Poets, Ὀρφεὺς, the *Greek* Termination εὺς very frequently denoting a person,

being as much as (a) *Medicus* or *Sanator*: neither are we to wonder at all that *Orpheus* is placed so low by the Writer of the *Argonauticks*, as the expedition which he Celebrates in his *Poem*, for it is a vanity to think that all his

(a) And by this name the vestal Virgins of old were used to invoke him. *Apollo Medice, Apollo Pæan.* *Macrob. l. 1. c. 17. ib. paulò suprà hinc est quod eidem attribuitur medendi potestas: quia temperatus solis calor morborum omnium fuga est.* —

*Heroes* were contemporary,

but he amasses together all the great names of Antiquity, of which *Orpheus* was the chief, to make his Catalogues the more august and splended, and to adorne the drapery of his *Poem*; for it is a great mistake to think that the Ancient Poets were any *exact observers* of *Chronology*, but they frequently not only out of mistake, but *de signe*, to grace and embellish their performance, brought the greatest Names together out of all quarters and times, without any regard to truth, which is not the virtue of a Poet, and this was the true reason why their Historians were in many things guilty of such gross and palpable impostures, because they took their measures

tures from the Poets, as if Poetry and truth, that is, any other than a truth of Nature, a truth of Emblem or *Hieroglyphick* meaning, a truth and justice or natural probability of Action, a truth of order and decency and proper circumstance, had any relation or affinity together.

It is the more suspicious concerning *Orpheus*, that *Apollonius* was guilty of a designed error, if we may call that an error or mistake which a Man does knowingly commit, because he places him the very first, as indeed he was the first and greatest *Heroe* in Antiquity, and Celebrated under divers Names by all the Ancient Poets, Philosophers and Priests; and it is not very remote from this business, what *Vossius* observes concerning the crowding the Histories of divers Persons into the Character of one; to make him appear the more Honour-

able and renowned, *Veterum mos erat, quo* G. Voss. de orig. & magis ad mirandæ essent virtutes eorum, quos progr. Idolat. l. 1. in Deos retulissent, varios eximie virtutis in c. 19.  
*unum conflare, unique omnium gesta attribuere, quod difficile non erat in rebus ab ætate sua remotis, & gestis in terris longè diffitis.*

To all this it is to be added, that *Linus* also, another pretended Poet of the remotest Antiquity, is by *Apollodorus* said to have been the Son of the *Oeager* or *Oeagrus*,

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though he tells us in the same place, notwithstanding he was really the Son of *Oeagr*, yet he was *reputed* the Son of *Apollo*, and passed for such by *common fame*, his

*Biblioth. l. 1. c. 3.* So the *Scholiast* upon *Homer ad Il. Z. 155.* says of *Belle prophon*, that he was φύσει μὲν τοῖς Ποσειδῶνι ἐπικλήσει ἢ Γλαύκῃ, by nature and in truth the Son of *Neptune*, but by common fame of *Glauens*, and other instances there are very obvious to be met with.

words are, καλλιόπης μὲν ὧν καὶ οἰάζεσθαι ἐπικλήσιν ἢ Ἀπόλλωνος, ἀλλ' οὐκ ἔστιν Ἡρακλῆος ἀπέντεψε, for this is the meaning of κατ' ἐπικλήσιν, that he was the Son of *Apollo* by *common fame*, notwithstanding that he was *really* the Son of *Oeager*, not as the *Translator* hath very unskilfully rendred it, qui & patrem habuisse Apollinem dicitur,

but the whole place ought to have been rendred thus, *Calliopes & Oeagri filius reapse Linus fuit, quem vulgi tamen rumor perhibet Apolline prognatum* and this is also to be applied ὅτι κοινὸς to *Orpheus* himself, of whom it is immediately said, καὶ Ὀρφεὺς ὁ ἀσκήσας καθαρεύων, that he also was the *real* Son of *Oeager*, though the *pretended* of *Apollo*, but *Apollodorus* is out, as well as his *Translator*, for *Orpheus* and *Linus* are the same with one another, and the same with *Oeager* and *Apollo* themselves, between whom there is no difference at all, and *Virgil* no contemptible Author in these matters, makes *Linus* to have

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have been really the Son of *Apollo*, at least as much as *Calliope* was *Orpheus* his Mother, and they say the Mother's is the surer side. *v. de Piri-  
thoo schol.  
ad odyss.  
p. 304.*

*Non me carminibus vincet nec Thracius* *Virgil.*  
*Orpheus,* *Eclog. 4.*  
*Nec Linus, huic mater quamvis atque huic*  
*pater adsit,*  
*Orphei Calliopea, Lino formosus A-*  
*pollo.*

*Vossius* gives it as his Judgment, that there was no such Person as the Ancient *Linus* nor *Musæus* neither, no more than there was a certain and determinate *Orpheus*, and he makes the signification of *Linus* to be only general, signifying a Writer of *Mournful* or *Elegiack Verses*, because *Telonnah* in *Hebrew* signifies *Murmuring* and as he says *Lamentation*, though of this latter signification I doubt it would have puzzled him to produce an instance, but in the truth of the thing *Linus*, who according to the *Mythologers* and the *Poets*, was the Son of *Oeagrus* or *Apollo* and *Calliope*, is in reality no other than *Apollo* or the *Sun* himself, and he hath his name from his *brightness*, which is the signification of *Linus* or *Lunus*, as *Hesychius* Interprets it,

m 3

v. *Egid.*  
Menag. in  
D. Laert.

So from  
the *Latin*  
*Lux* or  
*Luceo* is  
the *Eng-*  
*lish* *Light*  
or *Light*,  
and from  
the *Greek*  
*νύξ* or the  
*Latin* *Nox* *Noctis* is the *English* *Night*.

it, Ἀσὺν, λαμπρὸν, and thence the *Latin* *Luna* is derived, as Learned Men have already observed, for these Vowells are easily and familiarly changed into one another, as from the *Common Greek* κοινὸς, or as the *Greeks* themselves would pronounce it, κοινός, is the *Jonique* ξυνός, and from the oblique case ἐνός is the *Latin* *unus*, and our very *English* word *Sun*, hath its name and signification from *Shining*, and yet might he well be called the *Son* of *Apollo*, though he were indeed no other than *Apollo* or the *Sun* himself, because *Light* is an attribute or perfection of the *Sun*, and the *Sun* is justly called the Father of *Light*.

Further yet; *Orpheus* is sometimes said to be the Son of *Calliope*, as others of *Polyymnia*, of *Calliope*, because being the Father and President of *Musick*, as the *Sun* was thought by the Ancients for the reasons already declared, the congruity of the Fable did require, that he should be descended from a mother carrying *Harmony* in her Name, and because the Ancients usually Sung to the *Harp*, which was the instrument of *Orpheus*, adding instrumental *Musick* to Vocal, to this when it is well performed is said to be done ὀπι καλῶ in the Language of *Homer*, where speaking of the Feast of the Gods he says. —περ-



Πρόπαν ἡμαρ ἐς ἡλίου καταδύντα ἡ. α. προ-  
 δαίνυντ', ὅδ' ἐπ' οὐρανὸν ἔδ' ἔτετο δαίμων ἔϊσος, πρὸ. ψη.  
 'Οὐ μὲν φόρμυξ ὦσε καλέει, ἡ δ' ἔχ' Ἀπόλλων,  
 Μουσάων θ', αἱ αἰεὶ δὲν ἀμειβόμεναι ὅτι καλῶ.

And as he was said to be the Son of *Calliope* with respect to the *harmony* and *sweetness* of his *Musick*, so of *Polymnia* too with respect to the *subject matter* of his *Poetical Song*, (for *Apollo* was the Patron of *Poetry* as well as *Musick*) which is supposed to be a lofty and magnificent *commemoration* of gallant Persons and Deeds, the proper subject of an *Epick* or *Heroick Poet*, so that *Calliope* and *Polymnia* are indeed the same, and so are all the *Muses*, the Daughters of *Polymnia* or *Poesie* in the general, expressing only the different accomplishments of a complete and universal Poet, though perhaps *Herodotus* when he called the Books of his *History* by their names might look upon them as real persons distinguisht from each other.

And as *Orpheus* was the same with *Apollo* or the *Sun*, so was *Eurydice* his supposed Wife, no other than the *Moon*, whom *Orpheus* is said to have followed to the *Shades* below, and to have obtained leave of *Pluto* for her return from thence; though for a

(a) The  
Serpent of  
*Epidaurus*  
under  
which  
form *Apo-  
lo* or *Æscu-  
lapius* (for  
these are  
both the  
same) was  
Worship-  
ped both  
in *Pelopo-  
nesus* and  
*Rome* was  
but an Ea-  
stern Hie-  
roglyphick  
of time,  
which is  
measured  
principally  
by the  
Suns mo-  
tion.  
*Macrob. v.  
l. 1. c. 20.  
initio.*

Fabulous reason, which the Poets give us, she was afterwards remanded, by which nothing else is meant but the perpetual course of rising and setting of those Two Heavenly Bodies, and their seemingly perpetual pursuit of one another, which is yet further confirmed by the Disease of which *Eurydice* is said to have Dyed, that is, by the bite of a *Serpent*, which is nothing else but the *Moons Diurnal* motion, the *Serpent* in the *East* being an (a) *Emblem* of time, and every entire revolution of any Heavenly Body, being compared to a *Serpent biting* it self by the *Tayl*, because every Circle ends where it begins, and as soon as the Arch which is described by it, returns to the same point from whence it set out, the circumference is complete, and one entire revolution is at an end. She is called *Eurydice* as much as to say *latè jura dans*, because the *Moon* hath the *Government* of the *Night*, and this *Government* in Scripture is called *Memlecbeth*, her *Kingdom* or *Dominion*, *Gen. 1. 16.* and for the same reason the *Sun* is called *Εὐρυμέδων*, in a citation that shall be hereafter produced, because the *Care* and *Government* of the *Day* is committed to him.

Having

Having said thus much upon occasion of the last mentioned place of *Plato*, where he speaks of the βίος ὀρφικὸς the *Orphick* or *Orphaick* life, which I have shown to have consisted in *abstinence* from *Flesh*, I cannot but observe one thing more in it, which to me seems to have been a great mistake and a manifest corruption of the primitive Tradition, and that is, that he makes their Sacrifices as well as their Diet to have consisted only in *incruentis*, and that they thought it a very great offence τὸς τοῖς θεῶν βωμὸς αἵματι μάλιναι, to defile the Altars of the Gods with Bloud, for besides what hath been said already in Answer to *Grotius* his conceit concerning the Sacrifice of *Abel*, it is to be considered, that there were Two main reasons of all Sacrifice, the First was Thanksgiving for the Goods and Comforts of Life, of which a part was to be offered up by way of humble Acknowledgment to the Author of them, and these indeed were for the most part *dona incruenta*, so long as Mankind continued to abstain from *Flesh*, these were for the most part, though the Sacrifice of *Abel* himself was not so, ἀγνὰ δῶματα, as *Plato* calls them, chaste and pure Oblations, πέλανοι καὶ μέλιτι καρποὶ δὲ δ' ὁμοῖοι, Cakes and Fruits besprinkled with Honey, which belonged  
mani-

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manifestly to the *Genus Eucharisticum*, and were offered up by way of Thanksgiving, or in way of fæderal Communication, with a reconciled and propitiated *Numen*. But there was also the ἱλαστικόν or *expiatorium*, there were Sacrifices offered by way of *expiation* or *Attonement*, which were always without Question *Bloudy* Sacrifices or Sacrifices of *Animals* slain before the Altar or upon it, whose *Bloud* was shed by way of commutation, instead of that of the Offender himself, which, though I do not say, is depended upon a *Law* of *Nature*, for then it could never have been dispensed with, yet nothing is more certain than that it was the general practice of the World, before the delivery of the *Law* of *Moses*, and a Custom whose beginning cannot be assigned any otherwise than by saying, that it seems most probable to have began immediately after the Fall, and to have been as old as Sin it self, which gave the first rise and occasion to it. Upon the whole matter I leave it to be considered, whether the reasons I have given, as well in this place, as in what hath been said above upon another occasion, are not sufficient to weigh against the Authority of *Porphyrie* and *Plato*, and those who esteeming such Authority more sacred than that

of

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of the Scripture it self, have strained the one so miserably to make it comply with the other.

To confirm which yet further, it is to be considered, what is reported of *Pythagoras*, by those that have wrote concerning him, that having found out the demonstration of that proposition in *Euclid*, that in a reclangular Triangle, the square of the Subtender is equal to the square of the two other sides, he is said by way of Thankfulness for so important a discovery, as he esteemed it, to have offered up an *Hecatomb* to the Gods, notwithstanding that he and his Disciples abstained from all manner of Flesh in their Food, and this, if admitted for truth, as I think it was never yet called in Question, is a plain instance of the use of *Animals* in *Sacrifice*, among those very People who did Religiously abstain from them in their Food, for as for those who would have this passage in the Life of that Phylosopher, to be so understood, as if it were an *Hecatomb* of Meal or fine Flower molded into the shape of so many *Animals* as the *Hecatomb* consisted of, which the *Greek* Grammarians tell us were Twenty five in Number, and that where there were not *ἑκατόν πρῶτες*, there was no *Hecatomb*, properly so called, they are to be heard, First because the Imitation  
of

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of *Animals* in *Flower* and *Past*, would not in reason be acceptable in Sacrifice, so long as the *Animals* themselves were prohibited to be put to any such use, for all imitation in Religious Worship, does certainly suppose the thing so imitated to be at leastwise Lawful, otherwise it is rather to be interpreted as an affront, than an acceptable service, or a proper Act of Worship and Adoration. Secondly, I challenge any Man to show me one instance besides the thing in Question, which is but to begg instead of proving, where the word *ἐκστόμεν* in any *Greek* writer, is used for any *inanimate oblation*, But yet alter all, I acknowledge that in the account which the *Antients* give of *Cecrops*, who is by them supposed to have been the first King of *Athens*, one thing which they say of him is, that he forbad all *Animal* Sacrifices whatsoever, and I do not wholly deny, which it would be absurd for me to do, unless by a particular induction of all Ages and Nations I could prove my assertion, that there was never any Nation or People among whom the *cruenta Sacrificia* were unlawful, only I say, that, generally speaking, they were in use before the Flood, and that it is most reasonable to believe they were as Old at least as the Sacrifice

v. D. Gale-  
um in not.  
ad Apol-  
lod. p. 85.  
v. etiam  
& Meurs.  
de Reg.  
Athen. l.  
1. & Scal.  
ad Euseb.  
Chron. l. 1.  
p. 26.

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crifice of *Abel*, for of *Adam* we do not read that he ever offered up any Sacrifice at all, and if we speak of *Adam* in his first and Innocent estate, it is very true of him that he did not Sacrifice by way of *expiation*, because there was no need, there being no such thing as *Sin* yet stirring in the World, and expiatory Sacrifices were, as I conceive, the only *Animal* Sacrifices in use before the Flood; so that if *Cecrops* and *Adam* were the same persons, as I do verily believe them to have been, then it is no wonder to find it recorded by the *Ancients* in the account which they give of him, that he forbad the use of *Animals* in Sacrifice, which Tradition of theirs arose only from hence, that in the state of Innocence such sort of Sacrifices did not yet obtain.

Now that *Cecrops* and *Adam* were the same, I can make it very probable from several considerations, First as to the *Etymology* of his Name, I make account that as  $\text{Νάρω}\downarrow$  is from  $\text{ὄρω}\tau\omega$ , so is  $\text{Κέκρω}\downarrow$  from  $\text{κρύω}\tau\omega$  with the addition of  $\kappa\epsilon$  by a very ordinary and usuall way of reduplication in the *Greek* Tongue, as in our *Lexicons* may be seen; where we have  $\text{κέκλωμαι}$  a verb from  $\text{καλέω}$  or  $\text{καλῶ}$ , and  $\text{κεκλῶ}$  for  $\text{καλῶ}$ , and  $\text{κεκλᾶγξω}$  for  $\text{κλάγξω}$ ,  
and

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And Cecropia is the hidden Land, or the Land of Paradise, whose situation is not known.--

v. Lloyd.  
lex. Geogr.  
p. 256,  
257. &  
Jo. Scal. in  
Euseb.  
Chron. p.  
26.

Justin. l. 2.

and κελύσι and κελύτε, for κλύσι and κλύτε. And so the signification of κέκρομαι will be as much as ἀποκρυφω or ἀποκρυμμεθω, the *hidden*, that is, the *Ancient King of Athens*, or he, in the Language of Seneca, *cujus origo ultra memoriam jacet*. Secondly, He is called the *First King of Athens*, that is, as I interpret it, according to what hath been frequently inculcated already, the *first King among the Ancients*, or the *first King in Antiquity*, which is as agreeable to *Adam*, as can be imagin'd, he being the *first Father and Monarch of Mankind*. Thirdly, Though by some of the *Greek Writers* he be represented as an *Athenian*, yet by the *Scholiast upon Aristophanes*, by *Cedrenus*, and *Eusebius*, by *Suidas*, by *John* and *Isaac Tzetzes*, and among the *Latins* by *Papinius Statius* he is represented as an *Ægyptian*, that is, an *Easterling*. For of this extent is the sense of the word Αἰγυπτιος and Αἰγυπτίος in many of the *Greek Writers*, who, for want of particular knowledge in the *East*, are by no means accurate in their relations concerning it. Fourthly, He is represented as living before *Deucalion*, that is, as I interpret it, before *Noah*, so *Justin* saith of the *Athenians*, *Antè Deucalionis tempora regem habuere Cecropem*. And *Apollodorus*



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rus reckons the Flood of *Deucalion* to have happened in the time of *Cranus* who was the second from *Cecrops*, so that there is as much agreement between these things as can be expected in so great confusion of the *Græcian* account of time, for in strictness of *Chronology*, according to the account of *Moses* which is the only true one, *Adam* was Ten Generations before *Noah*.

Apollod.  
Biblioth. 1.  
3. p. 225.

And this account of *Apollodorus* placing *Deucalion* in the next Generation to *Cecrops*, is the least to be regarded, because the profane Writers themselves do not all of them concur with him, for *Justin* makes the Flood to have happened in the time of *Amphitryon*, whom *Apollodorus* calls *Ἀμφικτιών*, who was the Successor of *Cranus* and the Third from *Cecrops*, his words are these in the place last cited out of him, *huic* (*Cecropi*). *successit* *Cranus*, *cujus filia* *Athis* *regioni nomen dedit*, *post hunc* *Amphitryon* *regnauit*, *qui primus* *Minerte urbem sacravit*, *et nomen civitati Athenas dedit*. *hujus temporibus* *aquarum illuvies majorem partem* *Græciæ absumpsit*, *superfuere quos refugia montium receperunt*, *aut ad Regem* *Thessaliæ* *Deucalionem ratibus vecti sunt*, *à quo propterea* *genus humanum conditum dicitur*. Fifthly, This *Cecrops* by the Generality of Greek Authors is called *διφύς*, by *Ovid*, *Geminus*

(a) And so they are also called by the Schol. upon Homer. ad odysf. p. 304.

(b) Plutarch. de Ser. num. vindict.

(c) Demosthenes in Orat. fun.

*Geminus* and by *Justin*, *biformis*, of which there are Two reasons assigned, First that upwards he had the shape of a *Man*, but downwards of a *Serpent*, and in this sense the (a) *Centauris* are somewhere called *διφύες* by *Apollodorus*, though at present I cannot bring the place to my remembrance, which some do so interpret, as if this *Cecrops* at first had been a good and Gracious Prince, but afterwards degenerated into a *Tyrant*, but (b) *Plutarch* for I know not what reason, will have the clean contrary of this to have been represented by it; (c) *Demosthenes* will have it refer to the *Gigantick* stature of those first Mortals, and to be as much as if the Ancients had told us more plainly, that he had the knowledge or wisdom of a *Man*, added to the strength and power of some pernicious Dragon, or destructive *Serpent*. But I am very much mistaken, or nothing of all this is a true account of the matter, but if we would explain it, as it ought to be explained we must seek for its meaning in the Sacred story.

The true account of ancient this Story is this, *Cecrops* was the first *Man*, and his being made up, after a *Monstrous* manner, as the Fabulous antiquity hath represented him, of the parts of a *Man* and a *Serpent*  
or

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or *Dragon* put together, was to signifie the Two Natures in Man; the one of which is the *rational* or *intellectual*, the other the *animal*, *serpentine* or *sensual*, exposed to Lusts and Passions and Temptations, which are therefore compared to a *Serpent*, because of their winding and insinuating Nature; or else the *Man* and the *Serpent*, are to signifie the *Two* several states and conditions of Life in which our First Parent was successively engaged. The First is the State of *Innocence* and *simplicity*, the purely humane and intellectual State, undefiled and uncorrupted by any Indiscretion, Lust, or Passion, being at a perfect Friendship with, and having a perfect Dominion and Mastery of it self, and injoying a free and happy intercourse with that self-originated Mind and Will, which comprehends within it self the whole Extent and Latitude of truth, and is the Eternal and Immutable Standard, of all kind of *Moral* rectitude and virtue. The Second, or the *Serpentine* Estate, is the State of *Degeneracy* from that happy condition, by the Temptations of the *Serpent*, that is, by the suggestions of the *lower Life*, which did more easily insinuate themselves by the Ministry of a Woman, whom the *Devil* made use of

n

upon /

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148 upon this occasion, as being by reason of the weakness of her Sex, the fittest to be first Tampered with and wrought upon her self, and afterwards the fittest Instrument to convey the Poyson of her own delusions into the mind of her Husband, and these, whether suggestions of the *lower* and *sensual* Life in our selves, or temptations of the *Devil* from without, are represented, as I have said, in the *Ancient* Story, which I take it for granted in the Scripture it self, is partly Hieroglyphical, under the type and shadow of a *Serpent*, because of their winding and insinuating Nature.——

And both of these Interpretations agree excellently well, with that particular description which the *Ancients* have left us of their *Cecrops*, in whom they place the *Humane* Nature *uppermost*, and the *Serpentine* *beneath*, for in the First of my Interpretations the Humane or Intellectual Life or Nature, is uppermost not only in *dignity* but in *place* too, with respect to the sensual or concupiscible, which keeps its residence and performs its operations below, besides that the rational Nature was intended to be the guide and counsellor of the other, and is therefore by the *Greeks* called *ἡγεμονικόν*, to keep it within

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within its due bounds and measures : and in the other Interpretation, there is as exact an agreement of the Fable to the truth, as in this, for the State of Innocency was in order of time, before that of degeneracy and declension from it. And thus *Cecrops* is described by *Nonnus*, *Dionys.* l. 41.

Νέρθε δ' ἔρξαν ἡ ὑπερθεν ἄπ' ἱξύθ' ἄχερ  
 (καρήνθ;  
 Ἄλλοφυῆς, ἀτέλεςθ' ἐφαίνετο δι' ἡχοθ' ἀνήρ.

And by *Aristophanes* in *Vespis*.

ὦ κέεργε, ἦρως, ἄναξ, τὰ πρὸς ἰπιδῶν δ' ἔρα-  
 (κοντίδῃ,

Where the *Scholiast* thus Glosses upon the place, φασι τὸ κέεργε διφυᾶ γεγονέναι, ἡ τὰ ὄφρα ἔχεκέναι κατώ, that is, *the Ancients say that Cecrops had Two Natures, his lower parts being made after the fashion of a Serpent.*

The Second reason assigned by Authors of this Name of *Cecrops*, διφυῆς, is that he was the first that instituted *Matrimony* or conjugal Obligation between Man and Wife, *Athenæus*, *Deipnos.* l. 13.

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ὅτι ἡ Ἀθηναίς πρῶτον κέκερται μίαν ἐνὶ συνέξευ-  
ξεν, αἰεὶ δ' ὡς τὸ πρῶτον ἐσὶν τῆς συνόδου, διὸ  
καὶ ἐδέξετο τοὺς διφυεῖς ὀνομασθῆναι, *Justin l. 2.*  
part of which words have been already  
produced, *Ante Deucalionis tempora* (Athe-  
nienſes) *Regem habuere Cecropem, quem,*  
*ut omnis Fabuloſa eſt Antiquitas biſformem*  
*prodidere, quia primus marem Fæminæ ma-*  
*trimonio junxit.* *Syrianus in Hermogenem :*

v. etiam

Eaſtath. ad

Il. σ. & ω. καὶ

& Isaac

Tyeſty. in

in Lycophr.

p. 24.

Κέκερται πρῶτον συνήγαγναι ἀνδρα καὶ γυναῖκα, ὅς  
ἐστ' ἀπὸ τούτων διφυεῖς ἐκλήθη. *Nonnus ubi ſupra.*

Καὶ δ' ἐμὲ εὐγλώσσιο διδάσκειται ὄργανα φωνῆς,  
θέσμαι σόλων ἄχραντα, καὶ ἐννομιον Ἀτθίδι  
(πέυκη)  
Συζυγίης ἀλύτσιο συνωρίδα δίζυγα κέκερται.

Than all which testimonies I think there  
neither is, nor can be any thing more  
ſuitable to the caſe of our Firſt Parent  
in the ſacred Story, who was without all  
queſtion the very firſt by whom the *Ma-*  
*trimonial band* was tyed, only whereas  
in the Citation of *Athenæus*, it is ſet forth  
that before the time of *Cecrops*, Copula-  
tion was promiſcuous and the uſe of Wo-  
men common, which implies as if there  
had been ſeveral Generations before him,  
ſo that at this rate he could not be the  
*firſt Man*. This is no more then *Suidas* alſo  
ſaith

faith concerning him, ἐν Ἀθῆναις κέκροτο <sup>Suid in</sup>  
 (βασιλευνόντων) ὃς ἐκλήθη διφυῆς, διὰ τὸ τῷ Περμ-  
 σώματι μέγεθος ἢ ὅτι νόμον ἐξέθετο, ὥστε <sup>deus.</sup>  
 τὰς γυναῖκας παρδένεας ἐπὶ ἕσας, ἐνὶ ἐκδιδοῦσαι  
 ἀνδρὶ, καλέσας αὐτὰς νύμφας. πρὸς τὸ αὖ  
 τὸ χάρεας ἐμίγνυντο ἐκείνης γυναῖκες, δημοῶδη  
 μῆξιν ὁδεῖνός γὰρ ἦν γυνή, ἀλλὰ ἐδίψατο ἐαυτῷ, εἰς  
 πορνείαν ἐκάσθη. ὁδεῖς ἡ ἥδαι πινὸς ἦν ἡδὲ  
 θυγάτηρ τὸ γυναικὸς ——— that is, at that  
 time (in the time of the Judges, when he  
 makes *Prometheus* to have lived) Cecrops  
 surnamed διφυῆς *Reigned in Athens*, he was  
 so called according to some, because of the  
 bulk and bigness of his Body, or rather as  
 others would have it, because of a Law  
 which he Enacted, that Women, being yet  
 virgins, should be disposed of to one Man  
 only, and for this reason he called them  
 νύμφαι, or sponsæ (quod essent uni viro  
 venoμυσμέναι sive desponsatæ) whereas before,  
 Copulation was brutal and every Wo-  
 man was common to all without di-  
 stinction, being no Mans Wife, but prosti-  
 tuting her Chastity to every one as it hap-  
 pened, so that no one could tell whose Child  
 it was that was at any time Born ——— and  
 a little after he gives the reason why  
 Cecrops made this Law, in words that have  
 been already produced τῷτο ἡ ἐπόμισεν ὁ  
 κέκροτος, ὡς δὲ Αἰγυπτιῶς καταγόμενος, καὶ τῷ

νομοθεσίαν Ἡφαίστου βασιλεύσαντο ἐν αὐτοῖς, ἔλεγε γὰρ ὅτι διὰ τὴν τριάντην ἔσπελγας συνιθεῖαν ἢ Ἀθηναίαν κατεκλύθη. *This Cecrops did as being by Birth an Egyptian, and being acquainted with the Laws of Hephaestus or Vulcan, an Egyptian King, and he said moreover that it was for this promiscuous and brutal use of Venery, that Attica in the time of Ogyges was overwhelmed with Waters,* which words, though, as I have said already, they may be, and they are a very great confirmation to the truth of that opinion which I have endeavoured to assert, that *Noah and Ogyges* were really the same, because the Flood, which is said to have happened in their times, is in profane and sacred Writers so plainly imputed to the same reason, the great Debauchery and Sensuality which then Reigned among Men, and particularly to the use of *Belluine* Conjunctions and promiscuous Copulations, without distinction of property, consanguinity or any other Relation, yet so far as *Cecrops* is concerned, nothing hinders but there may be an *Anachronisme* committed by the *Greeks*, or a confounding of Two Times and Stories together, for I am inclinable to believe that what I have already offered, besides what I have still further to



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to suggest, concerning *Cecrops* his being the same with *Adam*, will be of greater weight with any considering Man to prove them to have been the same, than the Two last Testimonies of *Athenæus* and *Suidas* put together will be to part them in sunder from each other.

To which purpose it is still further to be observ'd, that these *Ancient* writers speak not only of *Deucalions* Flood, which they make to have happened after the time of *Cecrops*, and of that of *Ogyges*, which according to them was before it, but we have also an account of a Flood which happened in the time of *Cecrops* himself, by which all *Attica* was overflowed, the occasion this: There was a controversie betwixt *Neptune* and *Minerva* to whose Patronage or Guardianship the City of *Athens* should belong, which being referred to a Counsel of the Gods, being Twelve in Number to determine, the verdict by the Testimony of *Cecrops* was given in favour of *Minerva* against the other, at which *Apollodorus* tells us,

*Apollod.  
Biblioth.  
l. 3. p. 222.*

Ποσειδάων θυμῷ ὀργισθεὶς, τὸ Θερμασίον πεδῖον ἐπε-  
χάλυψε, καὶ τὴν Ἀθηναίαν ὑφάλον ἐποίησε,  
*Neptune being very angry overflowed the  
Thriasian Field, and laid all Attica under  
Water.* The Moral of which Fable is this:

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*Attica* is the Ancient or newly created Earth, *Athena* or *Minerva* is, as I shall shew more largely by and by, the *Ætherial* or subtle matter of the universe, and *Neptune* is the Element of Water, or all kind of Moist and Watry substance here below, and these Two, the *Æther* and the *Water* contended together, to which of them the Fertility and Fruitfulness of the Earth was chiefly due, which being referred to the decision of *Cecrops* or the reasonable Nature, he gives Judgment in favour of *Minerva* or the *Ætherial* matter, which is the great principle of Life and Vegetation in the Universe, and which though, in the productions of this lower World, it make use of the Moist and Watry Substance as its Instrument in all its operations, yet is that substance *Phlegmy* and unactive, having nothing vital or operative in it self, any otherwise than as it is actuated and impregnated by the fruitful and enlivening influences of the *Ætherial* or Heavenly matter, and then he adds, without any strict and sacred regard to truth, but minding only to fill up the outward form and *Schesmatism* of the Fable, that *Neptune* being angry at this determination, overflow'd the *Thriasian* Field, &c. by which nothing else is meant than that

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that *Neptune* or the *Watry substance* of the Universe, does still continue, though in an inferior and subservient way, to be aiding and assisting to the *Ætherial matter* in all its *Animal, Vegetable, or Mineral* productions. And this is the meaning of what the same *Apollodorus* tells us in the beginning of the same Chapter, that when this contention first arose between *Neptune* and *Minerva*, *Neptune* making the first tryal of his skill, ἡ πλῆξας τῇ τεταύῃ καὶ μέσῳ τῷ ἀκρόπολιν, ἀνέφνε δαλασσαν ὡς νῦν ἐρεχθίδα καλεῖται, and striking with his Trident upon the middle of the *Acropolis* or highest eminence of the City of Athens, he made that Water to gush out, which (continuing to after Generations) was (in the time of *Apollodorus*, who was himself an Athenian) called *Eretheis*, from ἔρα, terra, because it was forced out of the Earth, by the stroke of *Neptunes* Trident, and this is nothing else but a *Mythological* description of the Eruption of Fountains and Rivers and other subterraneous Waters, which being kept in, without having any vent, were Anciently looked upon as one of the causes of *Earthquakes*, and thence *Neptune* had his Epithets of σεισχοῦν and ἐνοσίγαιος. *Agellius*. Quænam esse causa videatur, quam obrem

*Biblioth. I.*  
3. c. 13.

*A. Gell.*  
*Noct. Att.*  
l. 2. c. 28.

obrem terræ tremores fiant, non modò his communibus hominum sensibus opinionibusque compertum non est, sed nè inter Physicas quidem Philosophias satis constitit, ventorum nè vi accidant specus hiatusque terræ subeuntium, an aquarum subter, in terrarum cavis undantium fluctibus pulsibusque, ità uti videntur existimasse antiquissimi Græcorum, qui Neptunum ἐνοσιμόων ἢ σεισίχθονα appellarunt.

Apollod.  
ib.

But after Neptune had made this effort to obtain the Dominion of Athens, then it came to Minerva's turn to shew what she could do, and the ποισαμένη τῆς καλλιψείας Κέκροπα μάρτυρα, ἐφύτδυσεν ἐλαῖαν, ἣ νῦν ἐν τῷ Πανδρῳσίῳ δέικνυται, taking Cecrops to witness of the feat she was about to perform, produced that Olive-tree, which to the time of Apollodorus remained in Pandrosium: that is, it was first necessary that Neptune or the Watry Element should moisten and prepare the Ground, before Minerva or the Ætherial, could impregnate it and make it Fruitful, according to that passage of Moses in the Book of Genesis, where such another Deluge as this of Cecrops, that is, not a wasting and destructive, but a prolifick and impregnating Deluge is described, and a Deluge not occasioned by Rain, but by the Ebullition of

Gen. 2. 5,  
6.

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of subterraneous Waters. And every Plant of the Field before it was in the Earth, and every Herb of the Field before it grew; for the Lord God had not caused it to Rain upon the Earth, and there was not a Man to Till the Ground, but there went up a mist from the Earth and Watred the whole Face of the Ground. Furthermore though this *Ætherial* substance be the cause and principle of all manner of Fruitfulness and Plenty, yet the *Olive* is here only instanced in, as being so *Fat* and *Rich* a production, that it is a *fit* emblem of Fruitfulness in the *general* considered, or else the *Olive* being *Anciently* looked upon as a *Symbol* of *Peace*, is fitly ascribed to *Minerva* or the *Ætherial* matter, which being pure and simple, and separated from the Vapours and Exhalations of this *Atmosphere*, by which all Storms and Tempests are occasioned, is the seat and region of rest and Peace, as *Homer* describes the region upon the top of *Olympus*, which was thought to carry its Head above the Clouds,

\* Οὐλυμπίνος

Hom.  
odysf. Z.

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 \* Οὐλυμπόνδ' ὅθι φασὶ θεῶν ἔδ' αὖ ἄσφαλες  
 (αἰεὶ  
 \* ἔμμεναι, ὅτ' ἀνέμοισι πινάσεται, ὅτε πότε  
 (ὁμῶ  
 δάεται, ὅτε χῶν ἐπιπίλναται ἀλλὰ μάλ'  
 (ἄϊθρη  
 πέπταται ἀννέφελ', λακκὴ δ' ἐπιδέειρε μῆρ'  
 (αἴγλη  
 τῶ ἐνι τέρπονται μάχες θεοὶ ἤματα πάντα.

Neither is it any wonder to hear *Apollo-*  
*dorus* speaking of this contention between  
*Neptune* and *Minerva*, as if it had been a  
 literal and real Emulation between Two  
 Divine Persons, and saying that the *Olive-*  
*tree* which *Minerva* upon that occasion had  
 produced, was even in his time to be seen  
 in *Pandrosium*, and that the Water which  
*Neptunes* Trident had at that time forced  
 out of the Earth, much after the same  
 manner, as the Rod of *Moses* is recorded  
 in Sacred Story to have done out of the  
 Rock, continued still to be a Monument  
 of what had happened even in his Days,  
 for nothing is more certain than that the  
*Ancient Greeks*, as far off and farther than  
 the time of *Apollodorus*, did not under-  
 stand their own *Mythology*, which had  
 been

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been delivered down by Tradition to them from their Fathers, which was the reason they understood many things, in a literal and not unfrequently, in an absurd and impossible sense, which had a very natural and easie, however *Mystical* and *Hieroglyphick* meaning, and so *Apollonius* speaks of *Orpheus* his drawing *Trees* and *Rivers* after him, which I have shewn plainly in what sense it is to be understood, and that by the *Antient Orpheus* nothing but the *Sun* is or can possibly be conceived to be meant, as of a thing that was really and literally performed, and directs us to a place where some of those *Trees* were *Anciently* to be seen,

'ΑΥΤὰρ τὸν γ' ἐνέωσαν ἀτειρέας ἔρεσι πέτεας  
 θέλξαο αἰοιδῶν ἐν οὔρῃ, ποταμῶν τε ῥέεθρα. *Apallon.*  
 Φητοὶ δ' ἀγελάδες, κείνης ἐπὶ σήματα ριολπῆς, *Argon. l. 1.*  
 'Ακτῆς Θρηϊκῆς ζώνης ἐπὶ τηλεδόωσιν, *v. 26. &c.*  
 Ἐξείης σιχρῶσιν ἐπὶ τέμνοισι, ἃς οὐκ ἐπὶ πρὸ  
 θελγομένης, φόρμῃ κατήκαμε πιγέειν δέν.

There is also a Third reason of this surname Διφυῆς given to *Cecrops*, which the *Ancients* have mentioned, but such a reason it is, as I scarce thought worth setting down, being manifestly nothing to the purpose, and that is, that being an *Egyptian*

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*Ægyptian* born, and coming afterwards into *Greece*, he came by this means to be Master of *Two Languages*, the *Ægyptian* and the *Greek*, as if διφυής and διγλωσσος *Two Languages*, and *Two Natures* were the same. *Eusebius*, κένερος ὁ διφυής τὸ τότε

*Euseb.*

*Chron. l. i.*

Ἀκτις, νῦν δ' Ἀπικῆς ἐβασιλευσεν ἔτι πεντήκοντα, διὰ μῆκος σώματός τ' ὡς καλόμενος, ὡς φησὶν ὁ φιλόσοφος, ἢ ὅτι Ἀιγύπτου ὦν, τὰς δύο γλώσσας ἠπίσκατο. And to the same purpose

*Suid. in*

*Περὶ*

*Ἑρμ.*

*δύο v.*

*eund. etiam*

*in Κένερος*

*ubi alias quasdam causas ταύτης τ' ἐπωνυμίας adducit, sed*

*meo iudicio fuitiles & ineptas. v. etiam de his omnibus Phavorin. in voce.*

*Suidas*, ἐλέγετο δὲ διφυής καὶ διὰ τὸ ὑπὸ Ἀιγύπτου γενέσθαι, καὶ εἰς Ἑλλάδα ἐλθεῖν καὶ βασιλεῦσθαι.

But in the Sixth place, to evidence yet still more clearly how contradictory to themselves the *Ancients* are in their account of time, when they make *Cecrops* to have Reigned after the *Ogygian Floud*, it is to be considered what *Hyginus* hath reported concerning his *Genealogy*; that he had to his Mother the *Earth*, and to his Father *Vulcan*: nay not only *Hyginus* but *Antroninus Liberalis*, the Author of the *Metamorphoses* calls him expressly κένερος καὶ γῆς, *Cecrops the Son of the Earth*. Nothing can Answer more exactly to the Story of *Adam*, than this account of *Antiquity*, which makes *Cecrops* to have been the

*Hygin.*

*Fab. 48.*

*collat.*

*cum Fab.*

*158.*

*Anton. lib.*

*Μεταμ.*

*συγγ. c.*

*6. initio.*



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the *Son of the Earth*, and by his being also the *Son of Vulcan*, nothing else is meant, but that he was also the *Son of God*, or of the *Sun* who was Worshipped as the *Supream Numen* by the *Ancient Heathens*, for *Vulcan* and the *Sun* are the same, who had not his Name, as is commonly thought, from *Tubal Cain* in *Genesis*, to whom *Moses* in the same place gives this character, that he was an *instructor of every Artificer in Brass and Iron*, which added to the likeness of the found, created this conceit that *Tubalcain* and *Vulcan* were the same, but *Vulcan* with the Addition of an *Æolique Digamma* is *El Kanna*. *Deus Zelotypus*, as God is expressly called *Exod. 20. 5.* And *Fire and Jealousie* are frequently in Scripture compared together, so that from hence, without question, from the *Hebrew Kanna*, is the *Latin Candeo, Candens, Candidus, Candor*, (all which words do signifie, first and most properly the colour of a glowing Iron or Furnace in their utmost extremity of heat) from thence also are the Nounes *Candela*, and *cicindela*, and the Verb *excandesco*, with its derivative *excandescencia*, as also the compounds *incendo, succendo, succensus, succenseo*, and as by the *Latins* he is called *Vulcanus*, so by the *Greeks Hephæstus*, that  
is,

is, *ab eshta*, the Father of Fire, as *Böchartus* before me hath observed, though he apply it only to the Fire of *Smiths Forges* or other *Culinary* or Artificial Fires, of which *Vulcan* was thought to be the inventor, but in truth *Vulcan* is the Element of Fire, and more particularly the *body of the Sun* it self, to which all our sublunary Fires, whether Artificial or Natural or of what kind soever do ow their being and their propagation, and which though fed and supported by grosser Fewel, yet are they kindled and ventilated by the subtle matter, which having its chief residence in the body of the *Sun*, is yet notwithstanding plentifully diffused through the whole Creation, and by the same *Analogy*, *Æsculapius* or Ἀσκληπιός, which is another name of the *Sun*, is as much as *Esbel ab*, the Father of the Fields, or the God of Herbs, because all vegetation is owing to his influence, and I have already

(a) Discourse of the Te-  
tragrammaton.

(b) See the Etymons of *Plato*, *Chrysippus*, *Speusippus*, *Chanthus* and others in *Macrius*, which are all of them very frigid and plainly foolish, as the *Greeks* are usually in all their *Etymologies*, *Macrob. Saturn. l. c. 17.*

observed in (a) other Papers, that (b) Ἀπὸ Μῶν is as much as *ab helion* or *pater excelsus*, and *Priapus*, as much as *Pri ab*, or *pater fructuum*, both of which are but Two other Names of the same *multifarious* and *Polyonymous Numen*.

Besides

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Besides that *Vulcan* and the *Sun* are the same, will appear not only from the *Etymology* of this word it self in *Latin* and of *Hephæstus* in *Greek*, but also from the Fable of his being thrown down from Heaven by *Jupiter*, or by the *universal Nature*, or that Divine providence and Eternal wisdom to which the Fabrick and contrivance of this World is owing, and therefore *Homer* measures his fall by the motion of the *Sun*, with whom he first sets out in the Morning, and with whom in the Evening he ends his course, as much as to say, that these *Two* motions, the motion of *Vulcan* and of the *Sun* are the same, being so exactly agreeable to one another, for thus *Vulcan* speaks to his Mother in *Homer*, perswading her to be quiet, when *Jupiter*, whose Power is irresistible, was angry,

Τέτλαθι μήτερ' ἐμὴ, καὶ ἀνάχρεο κινδορμήν περ

And then it follows soon after,

— Ἀρχαλέῃ γ' Ὀλύμπῳ ἀντιφέρεσθαι  
 ἦδη γὰρ με καὶ ἄλλοι' ἀλεξέμεναι μεμαῶτα  
 ῥίψε, ποδὸς τεταγών· ἀπὸ βίης θεσπέσια.  
 Πᾶν δ' ἤμαρ φερόμεν, ἅμα δ' ἠελίῳ καταδύντι  
 Κάω πεσοι, ἐν Λήμνῳ —

o

But

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But in the *Hymn* to *Apollo* which is ascribed, among others, to *Homer*, it is *Juno* her self, not *Jupiter*, who is said to have cast him down, which though it be a new Argument, besides the Authority of *Athenæus*, whom I remember somewhere to have called the Legitimacy of these *Hymns* into Question, that the Author of the *Hymns* is not the same with the writer of the *Ilias* and the *Odyses*, yet it is out of all dispute that these *Hymns* are very Ancient, and in this very passage in the *Hymn* to *Apollo*, *Vulcan* is made to have fallen into the lap of *Thetis* who took care of him, which is no more than a *Poetical* description of the setting of the *Sun*, who is by the Poets supposed to refresh himself and his weary Horses every Night in the Ocean. It is *Juno* her self that speaks.

παῖς ἐμὸν Ἥφαιστον εἰκνὸς πόδας, ὃν τέκον  
(αὐτὴ  
πρὶν ἀνά χερσὶν ἐλθῶσα, καὶ ἐμβαλὼν εὐρεῖ πόντῳ,  
Ἀλλὰ ἐν νηρὶν ὀδυρόμενη, θέτις ἀργυρέπεζα  
δέξατο, καὶ μετὰ ἵσι κασιγνήτῃσι κρήμινεν.

With so long a fall as this it so happened, as well it might, that *Vulcan* was miserably lamed, as *Lucian* hath expressly observed,  
χαλδολυῖαι αὐτὸν ὑπὸ τοῦ πῦρος, ὅπως τε  
ἐρεῖφθῃ

*Lucian.*  
*Dial. de*  
*Sacrif.*

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ἑξείφθη τὸ πρὸς τοῦ Διὸς ἄνω ἔργον, which lame-  
 ness of his was nothing else but a *Poeti-*  
*cal* description of the inequality of the  
 Days and Nights according to the different  
 seasons of the Year, and different periods  
 of the *Suns* motion; and all this I hope,  
 may pass for as tolerable an account who  
*Vulcan* was, and for as good a proof, that  
 by him the *Sun* or the *Supream Numen* was *Intell. Syst.*  
 Anciently understood, as that which the *c. 4. p. 489;*  
 Author of the *Intellectual System* hath given *490.*  
 us, a Man that hath heaped a great many  
 Authorities together to very little purpose,  
 and is nothing but meer industry without a  
 Genius in any thing of this Nature, though  
 in the Preface to his work he pretends great  
 familiarity with *Philological* Learning; and  
 yet to prevent *Jealousy* he declares, as his  
 manner is, in *Proclamation* style, that for  
 our parts, we neither call *Philosophy* nor yet  
*Philology* our *Mistress*; but it seems they  
 are both of them kind Friends at a need,  
 for we serve our selves of either as occasion  
 requireth, and perhaps it is true of them,  
 with relation to his Worship, what *Aga-*  
*memnon* said of his Charming *Chryseis*,

—καὶ γὰρ ἐξ ἡλυτταϊμνήσεως πρὸς θεῶν λα-  
 κσεμένης ἀλόχῃ—

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But it does not follow that the kindness is equal on all sides, for I doubt *Philology* is coy, though the *Doctor* be willing, and it is usually seen in *Misses* and such kind of *Harlotry* Creatures, that they are but the more shy for being Courted so much, however it is ill done to make his Boast in Print of a fair Ladies kindness, and worse to represent her as a common Jilt, that is ready upon every occasion; so that the *Doctor* must not hereafter think it strange or unjust, if *Philology*, who after all his braggs was never half so inward with him, as he is pleased to pretend, be now more cautious, more sullen and reserv'd, than ever she was before.

Furthermore, as by *Vulcan* it is manifest beyond contradiction, that the *Sun* is to be understood in the *Mythology* of the Ancients, so also the *Cyclops* who are by the *Poets* fained to be his *Ministers* in the forming of the Thunder and Lightning, will admit of no other meaning or interpretation, being nothing else but partial effects, attributes and considerations of the same supposedly *Supream Numen*. For the *Sun* in the *Greek Poets* by reason of his raising those exhalations from whence the Clouds, Rain, Snow, Winds, Hail, Thunder and Lightning, and such like meteors  
are

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are formed, hath the *Epithets* of *νεφεληγε-  
ρέτης*, and *ὕμερεμέτης*, and *τετρακίεραυνος*,  
and *ἀεθροπιτής*, and by the *Latins* for the  
same reason he is called *Altitonans*, *Alti-  
sonus*, and *Tonans*, and because of the  
great noises, and terrible eruptions of the  
Furnaces of *Ætna*, and *Vesuvius*, there-  
fore by the *Poets* he was wittily represent-  
ed as forming his Thunder there. For this  
reason it was that *Vulcan*, though he were  
indeed nothing else but the *Supream Numen*,  
in the sense of the *Ancients*, who esteemed  
the *Sun* as such, yet considering him as  
the Author and maker of the Thunder,  
he is represented as the *Son of Jupiter*,  
and *“Hec or Juno*; of *Jupiter*, because  
*Jupiter* as I shall prove is the  
same with the *Sun*, by whom  
all exhalations and meteors  
are raised, and of *“Hec or  
Juno*, because *“Hec* is the  
*Region of the Aire or Atmos-  
phere*, within which compass  
the Thunder is confined, and to whose  
resistance it owes the double terror of its  
noise and flashing. The very Name *Cy-  
clops* is a sufficient argument, who it was  
that was meant by it, for the *Cyclops* were  
so called from their being supposed to  
have one circular or orbicular Eye in the

*Cic. de. N. D. inter plu-  
res Vulcanos tertium nu-  
merat filium Jovis ac Ju-  
nonis, qui Lemni fabrica  
traditur præfuisse. v. J  
vet. Schol. in Hom. Il. α.  
v. 609.*

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middest of their Forehead, as the Sun is a Circular or Orbicular luminary in the middest of Heaven, which may not unjustly be called the Forehead of the Universe, as being to sense the highest and most elevated part of it, so Hesiod describes the Cyclops in his Theogony,

———Τὰ μὲν ἄλλα θεοῖς ἐνακίγνυσι ἦσαν,  
 μέν τ' ὀφθαλμοῖς μέσῳ ἐνέκειτο μετώπῳ.  
 κύκλω περ δ' ὄνομ' ἦσαν ἐπ' ὠνυμῶν, ἔνεκ' ὄρα  
 (σφέων  
 κυκλοτερὴς ὀφθαλμοῖς εἰς ἐνέκειτο μετώπῳ.

And to this purpose it is that Macrobius produces a fragment of an Ancient Greek Writer, wherein the Sun is expressly called Διὸς ὀφθαλμοῖς, the Eye of Jupiter,

Macrobius.  
 Saturnal.  
 l. 1. c. 23.  
 See also the  
 answer of  
 Serapis  
 in the Ora-

παντὰ ἰδὼν Διὸς ὀφθαλμοῖς καὶ πάντα νοήσας.

cle to Nicocreon the King of Cyprus, where representing himself as the universal omnipresent Numen, he calls the Sun ὄμμα πηλαγός, his bright or resplendent Eye. ib. 2. 20. in Fine—— v. etiam c. 21. ib. p. 256, 257. ed Lug. Pat. 1628. Cic. de Divin. p. 449. ed Lond. 1681.

Where by Jupiter the Æther or the Azure Sky is to be understood, of whom the Sun is here called the Eye, for this was one sense in which the Name Jupiter was taken, though at others it were restrained only



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only to signifie *the body of the Sun*, because the subtle matter in that Heavenly Luminary, and that which is dispersed abroad through the large and spacious Regions of the *Æther*, differ only in degree, that is, in greater or lesser proportions of purity and tenuity from one another, and this according to the sense of the *Ancients* themselves, as appears by a fragment of *Tully* cited by himself in his Book *De Divinatione*,

*Principio, Ætherio flammatus Jupiter igni  
Vertitur, ac totum collustrat lumine mundum,  
Menteque Divinâ cælum terrasque petessit ;  
Quæ penitus sensus hominum vitasque reten-*  

(tat,

*Ætheris æternis septa atque inclusa caver-*  

(nis.

And that the *Æther* it self is sometimes expressly called by the Name of *Jupiter*, we have the Authority of the same *Tully* for it, who cites a fragment of *Ennius* to this purpose,

*Adspice hoc sublime candens, quem invocant omnes Jovem.*

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Cic. de  
N. D. p.  
420, 421.  
edit. ut su-  
pra—  
adde etiam  
loc. Macro-  
bii l. 1. c.  
18. Phy-  
fici Διὸς-  
οὐροῦ Διὸς

And also of *Euripides* which he thus Translates.

*Vides sublime fusum, immoderatum Æthera,  
Qui tenero terram circumjectu amplectitur,  
Hunc summum habeto Divum: hunc perhi-  
(beto Jovem.*

ver, quia solem mundi mentem esse dixerunt, mundus autem vocatur  
celum quod appellant Jovem, unde Aratus de cælo dicturus, ait ἐν Διὸς  
ὀφθαλμοῖς— id ib. c. 21. solem Jovis (i. e. Ætheris) oculum appellat  
antiquitas.

The *Cyclops* therefore, that is, the *Eyes* of  
the *Universe*, are the same with the *Sun*,  
who is expressly so called, and for their  
different Names, *Brontes*, *Steropes*, and  
*Pyræmon*, they are all but so many *partial*  
considerations of the same *Numen*, con-  
sidered as employed in forming the *Thun-*  
*der*, the last of them denoting the manual  
operation which was supposed to be per-  
formed upon a *Fabulous Anvil* in the *Caver-*  
*nes* of *Ætna* and other places of *Sicily*, and  
the Two first of them signifying the Two  
different effects, the one of *Noise* or *Thun-*  
*der*, the other of *Lightning*, consequent  
upon the operation, and therefore it is ob-  
servable that *Claudian*, having first named  
*Mulciber*, that is, *Vulcan* himself, to whom  
he ascribes the formation of *Thunder*, which  
*Mulciber*,

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*Mulciber*, is as much as *Melec Abir*, the *Potent or Powerful King*, as the *Sun* in the sense of the *Ancients* did very well deserve to be called, being by them looked upon as the *Supream Numen*, he then describes his *Three Ministers*, that are supposed to be assistant to him in his operation, as it were dividing the *Genus* into the several *Species* of which it consisted, in his *Third Book De consulatu Honorii*.

———*Vobis jam Mulciber arma  
Præparat, & siculâ Cyclops incude laborat :  
Brontes innumeris exasperat ægida signis :  
Altum fulmineâ crispare in Casside conum  
Festinat Steropes, nectit Thoraca Pyracmon,  
Ignifluisque gemit Lipare fumosa cavernis.*

v. Etiam  
Virgil.  
Æneid. l.  
8:

Neither is it any wonder to find the *opera fabrilis*, all kinds of working in Iron, Brass or Steel, or any other hard Metal ascribed to *Vulcan*, as well as the making of Thunder; because *Vulcan* as I have said, being the *Sun* or the *Element of Fire*, whatever works are performed by Fire, are rightly ascribed to him as their cause, and therefore all sorts of Weapons whatever are by *Juvenal* called *Arma Vulcania*,

*Malo*

*Juv. sat. 8. Malo pater tibi sit Therſites, dummodo tu ſis  
Æacidæ ſimilis Vulcaniaq; Arma capeſſas,  
Quam te Therſitæ ſimilem producat Achil-  
(les.*

Nay, not only ſo, but becauſe of the *Ana-  
logy* and reſemblance which all the Works  
of Art have to one another, as to the  
ſkill and contrivance by which they are  
effected at leaſt, though not as to the ma-  
terials of which they conſiſt, therefore all  
ſuch Works are ſometimes attributed by  
the *Poets* to *Vulcan*, as the ſeveral Houſes  
and Apartments of the Gods in *Homer*  
are, though ſuch do not uſe to be built of  
Iron or Braſs or any other Metal, but by  
this was only meant that the Sun accord-  
ing to the Ancient Doctrinè, was the  
great *Architect* and *Demiurgick* nature by  
which all the Symmetry of the Univerſe  
was contrived.

*Hom. Il. α. 605, &c.* ſpeaking of the  
Gods after revelling all Day, going to their  
ſeveral apartments at Night.

Ἄντ' ἀρ' ἐπεὶ κατέδ' ἑλμπερὸν φάος Ἡελίοιο,  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἑκάσθ',  
ἦχ' ἐκάσθ' δῶμα πλείλυτ' ἀμφιγυαίης  
ἠφαισθ' πόϊσ' εἰδ' ὕποι' πρᾶπιδεσι.  
Ζεύς δ' ὡρὸς ὃν λέχθ' ἦι, &c.

In which words there are Two things especially to be remarked, First as to the Feast of the Gods, of which these words of *Homer* give us the conclusion, by conducting them all home to their several apartments at Night, nothing else is meant by it, but that the *Ancient Poets* looked upon the greatest part of their reputed Gods, as the *Epicureans*, and *Stoicks* afterwards determined, to be nothing else but so many several concretions of *Ætherial* matter animated with a mind or understanding, which while the Sun is up, who was supposed at Night to repose himself in the Sea, doe all of them bask themselves and rejoyce in his presence, with which all the *Animal World* is always infinitely pleased and delighted, but in his absence they are Sad and Melancholy, and betake themselves, as it were, to forgetfulness and sleep; this is the meaning of *Juno*, that is, the *Aire* or *Atmospherical region* receiving a chearful *Cup* from the hands of *Vulcan*, that is, the *Sun*, by which the *Atmosphere* is rarified and warmed, and all its numerous Inhabitants are wonderfully delighted and refreshed, and of the same *Vulcan's* Ministering to the rest of the Gods, that is, to all other Animated *Ætherial* concretions, who are represented as full  
of

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of Jolitry and Laughter, wanting neither Mirth nor Musick, nor good Cheer, all which cannot be better represented than in the words of *Homer* himself.

Il. a. 595.  
Ge.

—Μειδῶσεν ἧ θεὰ Λολυκαίην· Ἥρη  
μειδῶσα σα ἧ παιδὸς ἐδέξατο χεῖρὶ κύπελλον.  
Ἄντάρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια ποσσὶν  
ἔγχοι γλυκὺ νέκταρ, δῶπ' κρητῆρ' ἀφύσων.  
Ἄσθες δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι,  
ὥς ἴδον Ἥφαιστον διὰ δώματα πομπύοντα·  
ὥς τότε μὲν πρὶν ἡμᾶρ ἐς ἥλιον καταδύντα  
δαίνυντ', ἔδ' ἐπὶ θυμὸς ἐδεύετο δ' αἴψος εἰσις,  
οὐ μὲν φόρμυξ· ὦξεν ἄρ' ἑὸν ἄπολλων,  
μαστῶν θ', αἶ ἄειδον ἀμειβόμενοι ὅππῃ καλῇ.

The Second thing observable from the words of *Homer* above cited is the Epithet of ἀμφιγυῖεις given to *Vulcan* in that and other places of that Poet, which word the *Scholiast* renders by ἀμφοτέρῃς τοῖς γυίοις, ὅ ἐστι, τοῖς ποσὶ, γαλός, which must not be so understood, as if he were lame of both Feet at once, but, as I have said, by *Vulcan's* being *Lame*, the inequality of the Days and Nights in several places, according to the various respects and distances of the Sun is to be understood, so that this Lameness is not of both Feet at once, but of each at different times and

and seasons, that Leg of *Vulcan* which is the shortest in Winter, being in Summer the longest with respect to the same place. Wherefore ἀμφιγυῖς might have been better Interpreted by ἀμφοτέρῃς ῥῆς ποδὶ κακῶς, ἢ φάυλως, ἢ ὁ πᾶν καλῶς διακείμενον *utroque pede malè affectus*, which is true of both Feet at once, with respect to their disproportion, though the short one be only properly said to be *Lame*, or if you will, he may be said to be *Lame* on both Feet, because this inequality of Days and Nights, considered at equal distances on both sides of the *Æquator*, makes the one Foot as much too long, as the other is too short, and the *Sun* according to this *Mythological* way of speaking, can no where be said to be ὁλόκληρος, perfect in his Limbs, upright and steady in his motion, but where and when the Days and Nights are equal.

But to these Two things there is also a Third to be added, which comes now into my mind, and that is, that in this place of *Homer*, he is not only called ἀμφιγυῖς but ἐκλυτός, in which composition the *Preposition* ἐκ in conjunction with κλυτός, denotes the equal splendor and glory of the rays of the Sun, by which he is, *on all sides* environed and encompassed.

So

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of Jolitry and Laughter, wanting neither Mirth nor Musick, nor good Cheer, all which cannot be better represented than in the words of *Homer* himself.

Il. α. 595.  
6c.

— μεδόνσεν ἧ θεᾷ Λοκιάλειον Ἥρη.  
μειδήσασα ἧ παιδὸς ἐδέξατο χειρὶ κῦπελλον.  
Ἄυτὸρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια τᾷσιν  
ἔγχοι γλυκὺ νέκταρ, δῖο κρηττῆρ ἄφύσων.  
Ἄσβεστο δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσι,  
ὥς ἴδον ἠφάισον διὰ δάματα πομπύοντα.  
ὥς τότε μὲν ὥρπαν ἦμαρ ἐς ἥλιον καταδύντα  
δαίνυντ', ἐδ' ἐπὶ θυμὸς ἐδεύετο δαίτῃς ἐίσῃς,  
οὐ μὲν φόρμιγ' ὦχε καλέει ἡ ἑχ' ἀπόλων,  
μυσαίωνθ', αἱ αἶδον ἀμειβόμεναι ὅτι καλῇ.

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So

## N O T E S.

Macrob.  
Saturnal.  
l. 1. c. 17.

So true is it what *Macrobius* tells us, speaking in the person of *Vettius Prætextatus*, who thus replies upon his friend *Avienus* demanding of him some rational account of the several Names by which *Apollo* or the *Sun* was called in the *Mythology* of the Ancient *Heathens*, Cave æstimes, mi *Aviene*, Poetarum gregem cum de Diis Fabulantur, non ab Adytis plerumque *Philosophiæ* femina mutuari, *Have a care, Avienus, whatsoever you do, that you be not guilty of so great a mistake, as to think the Poets did not consult Nature in the Fables which they made concerning the Gods, or that they did not borrow the First Seeds and Principles of all their Mythology from the depths of Philosophy and from the inmost recesses of Physiological Learning.* And whoever he is that goes about to explain the *Mysteries* of the *Heathen Fabulous Antiquity* without this clue of *Nature* for his guide, will not only loose his time and labour, but also run himself into new and inextricable difficulties, instead of explaining or interpreting the old.

Again, as the *Cyclops* were nothing else, as hath been shewn, but so many *Poetical* descriptions and adumbrations of the *Sun*, so the *Shield* or *Target* of *Minerva*, which by *Greek* and *Latin* Authors is called *Αἴης* or

or *Ægis*, and which the *Scholiast* upon *Homer* somewhere calls ὄπλον ἠφαιστόδουκτον, a piece of Armour of *Vulcan's* making, is nothing else but another such Poetical description and *Hieroglyphick* adumbration of the same thing, for first of all, this *Shield* is attributed to *Jupiter*, and thence it is that in the *Greek* Poets he hath the Epithet of Αἰγίοχος bestow'd upon him, to this belongs that place of *Virgil* *Æneid.* 8.

————— *Arcades ipsum*  
*Credunt se vidisse Jovem, cū sæpe nigran-*  
*(tem*  
*Ægida concuteret, dextrâ nimbosque cieret.*

Where by *nigrantem Ægida* nothing else is meant but the *Sun* himself wrapt up and darkned in Clouds, as appears by the words immediately following, *nimbosque cieret*; and by *Jupiter* in this place, not the *Sun*, but the whole *Æther* or Sky is understood as in the Instances already produced. But at other times by *zeûs* or *Jupiter*, nothing else but the *Sun* is meant, as appears by those Epithets given to him in *Homer*, of ὑπερμέτης, νεφεληγέρετης, and περικλυτός, all which Epithets are manifestly belonging to the *Sun*, to whose exhaling and attracting virtue both the Thunder and

# NOTES.

and the Clouds are owing; and in this sense also *zeûs* is to be understood when the same Poet calls him *Αἰθέρι ναίων*, he being the *Principal Inhabitant* and as it were *Lord* of the *Æther*, and therefore this Epithet or Character, *Αἰθέρι ναίων*, belongs in a more peculiar and eminent manner to him, especially considering that so long as he continues above the *Horizon*, the Stars are all sunk into their sockets, and seem to be utterly extinguisht and put out, so that he hath all the *Æther* to himself, and there is no other Luminary to be seen in all that vast Region of subtle matter but he, though sometimes this Character is likewise given to the *Earth*, which is as manifestly, as sensibly, and to sense more constantly, an Inhabitant of the *Æther* than he, as in that of *Euripides* produced by *Macrobius*,

*Macrob.*  
*Saturnal.*  
l. 1. c. 23.

Καὶ γαῖα μῆτερ. ἔσαν ᾗ σ' οἱ σφοῖ  
βροτῶν καλῶσιν, ἡμένον ἐν αἰθέρι.

And the drift of that Chapter where this passage of *Euripides* is alledged, is to prove that *Jupiter* and the *Sun* are the same, which is that which I am now about, and in favour of this opinion, he cites that passage of *Homer* at the latter end of his First *Iliad*,

*zeûs*

ΖΕΥΣ ὃς ἐς ὠκεανὸν μετ' ἀμύμονας Ἀΐδιον ἦεν  
 χθρὸς ἔει μετὰ δ' αὖτα.

The Interpretation of which place in him is very ingenious, but it being long, I shall not Transcribe it, the thing it self that *Jupiter* and the *Sun* are sometimes the same, being already sufficiently clear, and to this place of *Homer* he adds another of *Plato* from his *Timæus* where the word *zeus* cannot possibly bear any other signification. In this sense the word *Jupiter* is plainly to be understood in that of *Ovid* in his *Fasti*,

*Vendicat Ausonias Junonis cura Kalendas,  
 Idibus alba Jovi grandior agna cadit.*

Where *Juno* is the *Moon*, the *Wife* of *Jupiter*, and the *Queen of Heaven*, to whom the Patronage of the *Calends* belonged, they being computed from her *Renovation*, at least Antiently they were so, before the *Intercalary Days* were added to the *Roman Month*, though *Juno* or *Hec* sometimes signifies more than this, it signifies not only the *Moon*, but *all the sublunary Region*, or more particularly *the Atmosphere*, which we Inhabit, which is the reason of the frequent quarrels that happen in the

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Poets betwixt *Jupiter* and *Juno*, because *Juno* is the Region of Clouds, and Storms, and Tempests, by which *Jupiter*, that is, the *Liquid Æther*, in which the *Atmosphere* swims, is, as it were, ruffled and discomposed, and by which the *Sun* is frequently darkned and obscured. And as *Juno* in this place of *Ovid* is the *Moon*, so is *Jupiter* the *Sun*, to whose illumination the *Ides*, that is, the *Full Moon* is owing, and therefore to him they then Sacrificed a *White Lamb*, whose *Whiteness* was an Emblem of the *Day* of which the *Sun* is Lord and Master, and for the same reason the *Flamen Dialis*, or Priest of *Jupiter* was used to wear a *White Hat*; they are the words of *Varro* cited by *Agellius*, who also confirms this observation of the *White*

*Agel. Not.*

*Att. l. 10.*

c. 15.

*Sacrifices* being Offered to *Jupiter*. *Is solus* (Flamen Dialis) *album habet galerum; vel quod maximus est, vel quod Jovi immolata hostia alba fieri oporteat*. And what these Authors say of *Jupiter*, that *Macrobius* affirms of *Apollo*, that he also was appeased and Worshipped with *White Sacrifices*; where speaking of the first rise of the *Ludi Apollinares* among the *Romans*, he says, *Decemviris præceptum est, ut Græco ritu hisce hostiis sacrum facerent, Apollini bove aurato & capris duabus albis anratis,*

*Macrobius Sa-*  
*turnal. l.*

l. c. 17.

*Latonæ*

# N O T E S.

*Latonæ bove feminâ auratâ.* and to all this we may add that of *Orpheus* produced by *Macrobius*,

Εἷς Ζεὺς, εἷς Ἀΐδης, εἷς Ἥλιος, εἷς Διόνυσος.

And that of the Oracle of *Clarius Apollo* in the same Author,

φρῆξεο τ' πάντων ὑπατον θεὸν ἔμμεν' ἰαῶ;  
 χεῖματι μὲν τ' Αἰδ' ὤω, Δία τ' ἔαρ' ἀρχομένοιο,  
 ἥ Ἥλιον ἢ Δεῖρευσ; μετεπώρε δ' ἄερον ἰαῶ.

But when it is further said in that place of *Homer*, which *Macrobius* alledging *Cornificius* for his Voucher in it, applies to the *Sun*,

Θεοί δ' ἅμα πάντες ἔπιτο.

That all the Gods followed him, by this, saith *Macrobius*, *Sidera intelliguntur; quæ cum eo ad occasus ortusque quotidiano impetu cæli feruntur, eodemque aluntur humore: θεὸς enim dicunt sidera & stellas, διὰ τὸ θεῖον, id est; τρέχειν, quod semper incursu sint, ἢ διὰ τὸ θεωρεῖσθαι.* where to pass by his *Etymologies*, which I matter not, having assigned, as I am verily perswaded, a much better my self, yet here is a plain confirmation of what I have so lately

See my  
discourse  
of the Te-  
tragram-  
maton.

asserted, that by the Gods in the place of *Homer*, the *Ætherial* concretions of subtle matter, whether they be Stars, or other to us invisible consistencies are to be understood, and so also in the place of *Plato* produced by *Macrobius* out of the *Timæus*, as nothing else but the *Sun* can possibly be understood by *Zeus* as hath been already declared, so it is every whit as clear that by *Θεοί* and *δαίμονες*, he means nothing but the *Stars*; his words are these, ὁ μὲν δὲ μέγας ἡγμὼν ἐν ὄρεσιν *Zeus*, ἐλάυνων πῆλιν ἄρμα, πρῶτον πορεύεται διακοσμῶν πάντα, καὶ πηλὸν ἔχει, τὰ δ' ἔπειτα σελήνη δέων καὶ δαμόνων. that is, *Jupiter the great Captain of the Heavenly host, sitting in, and driving himself his flying Chariot or Calesh, leads the Eternal Dance or March of Heaven, ordering and disposing all things as seems best to himself, and being followed by an Army or Host of Gods and Dæmons.* where it is not only most evident what *Macrobius* immediately subjoynes: *His verbis magnum in cælo ducem solem vult sub appellatione Jovis intelligi, alato curru velocitatem sideris monstrans.* But it is every whit as undeniable that the *Gods* and *Dæmons* that follow him, can be nothing but the *Stars*, and other subtle concretions of *Cælestial* Bodies, and the expression



pression is remarkable, and is another instance how conversant *Plato* was in the *Eastern Learning*, τὰ δ' ἔπειτα σεσητιά θεῶν καὶ δαιμόνων, which is plainly the Language of the *Scripture* it self, Gen. 2. 1. *The Heavens and the Earth were finished and all the Host of them.* in the *Hebrew*, col *Tsebaam.* the *Seventy*, καὶ πᾶς ὁ ἑξήκοντα ὠμίον. but it would be more exactly rendered in the Language of *Plato* καὶ πᾶσα ἡ σεσητιά, *all their Army*; though ἑξήκοντα be here intended by the *Seventy* to signify the order of an *Army* in their *March*, which is otherwise more properly, as well in *March* as in *Battalia* called τάξις, and the Art of doing it is τακτική, and many other places of *Scripture* there are that are too numerous to bear a repetition, and too well known to need it, wherein the *Sun*, *Moon*, and *Stars* are called the *Host of Heaven*, but all that I take notice from it is that the Phrase of *Plato* is of *Eastern growth*, and that this is a new confirmation that by θεοὶ and δαίμονες the *Stars* are to be understood; but yet notwithstanding it is not without something of impropriety that the θεοὶ and δαίμονες are here joyned together by *Plato*, as if they were the same thing, for as θεός in the Language of these *Ancient Writers* did properly

signifie an *Ætherial substance endued with life and understanding*, so δαίμων is an *Aerial*, whose place of abode is much inferior to the other, being in the *Air* or *Atmosphere*, and parts nearer adjoyning and bordering to the *Earth*, and therefore *Possidonius* in *Macrobius* endeavours to excuse it, by supposing that even the *Dæmons* have something of the *Æther* mixt and incorporated into their *Airy Vehicles*, though not so pure, or of so fine a consistence, or in so great a proportion; the words of *Macrobius* are, *Nomen autem Demonum cū Deorum appellatione jungit; aut quia Dii sunt δαίμονες, id est, scientes futuri, aut ut Possidonius scribit in libris quibus titulus est Ἐλευσίων ἔ, δαίμονων quia ex Ætheriā substantiā parta atque divisa qualitas illis est.* And then follow some very silly *Etymologies* which I think much to Transcribe; this which hath been already mentioned by *Macrobius*, δαίμονες qu. δαήμονες, being certainly false, though I perceive the *Greeks* are generally very fond of it, for want of sufficient skill in their own Language. For δαίμονες is qu. γαίμονες, from γῆ or γαῖα *terra*, as Δημήτηρ is the same with γῆ μήτηρ, and δάπεδον as much as γάπεδον, and δάκειον, which is otherwise called ἔργον from ἔργα *terra*,

v. nos. su-  
pra p. 366.  
ut & in  
diatribâ de  
Terra-  
gramma-  
to.

*terra*, is as much as γένειον signifying properly *the rent of Land*, the Land being considered as the *Principle* and the *Rent* as the *Use* accruing from it, and other instances there are which it is needless to mention; to conclude this matter, the same sort of beings are otherwise called ἥρωες, *Heroes*, from ἥρα which is the *region of the Air* to which they are confined, and *Hesiod* describing them gives them expressly this Character, that they are clothed with *Airy Vehicles*, and that at all times and in all places, they are perpetually hovering about the *Earth*,

\* Ἡερα ἐσάμενοι πάντῃ φοιτῶντες ἐπ' αἶαν.

And so also *Apollonius* describes the *Nereides* or *Sea Nymphs*, which are conversant in and about the *Water*, as these δαίμονες or ἥρωες are about the *Land*, as ἥρει ἐναλίγκια, *like to or Clothed with Vehicles of Air*, as being most suitable and congenerous to the *Region of the Atmosphere* to which they are confined.

"Αἱ δ' ὅτε μὲν κρημνοῖς ἐναλίγκια ἥρει κύβητον  
Ἄλλοτε δ' ἐβρυχήσιν, νεάτωρ ὑπὸ πνοῇ πόντος  
Ἠρήρεινθ', ὅθι πολλὸν ὑπερέχεν ἄγχιον οἶδμα.

*Apollon.*  
*Argonaut.*  
*l. 4. v.*  
*945. εἶα*

## NOTES.

And these *Demons* or *Nymphs* whether by *Land* or *Sea*, were not supposed to wander all about by perpetual long Journeys and uncertain motions, but were fixed and determined to a certain place, and were as certain inhabitants of it, as the Men of any Town or City are known to be, and therefore the same *Apollonius* calls them δαίμονες ἐνναέται *the inhabiting Dæmons*; where taking his leave of the Island of *Electra*, which the *Scholias*t Interprets of *Samothrace*, and speaking of the Religious *Mysteries* there in use, he says,

ib. l. i. v.  
919, &c.

——— ἀλλὰ καὶ αὐτῇ  
 Νῆσῳ ὅμας κατέχειτο, καὶ οἱ λάβον ὄρνια κῆνα  
 δαίμονες ἐνναέται, τὰ μὲν ἑτέροις ἀμυνάειν.

And such *Dæmons* as these by the *Latins*, are sometimes called *Penates*, perhaps from the Greek ἐνναέτης, (as *Pampinus* is thought to be from ἀμπελῶ, and *pubes* from ἡβη,) and by the *Greeks* otherwise ἐγχάριοι and ἐπιχάριοι δαίμονες; and besides these there were also the δαίμονες ὑποχθόνιοι or καταχθόνιοι, the *underground* or *subterraneous* *Dæmons*, as the other with respect to the *whole Earth*, not regarding any particular place, to which they belonged were called ἐπιχθόνιοι, and these as well as the other were

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were *Aerial Dæmons* too, having Bodies or Vehicles made of the *subterraneous Vapour*, or of the Element of *Tartarus* which was supposed to be of an *Aerial* consistence, but withal Dark, Gloomy, and Stagnant, never refined or rarified by the presence of the *Sun*, or any other Heavenly body, and this was the true notion of *Tartarus*, it was a Dark and Gloomy *Hemisphere* on the other side of the Earth, of an *Aerial* consistence, which is the reason *Homer* expressly gives it the *Epithet* of ἡερέντα, the habitation of unfortunate and tormented Spirits, and of equal capacity and extent with this enlightened *Hemisphere* which we Inhabit. This is plainly and undeniably the sense of *Homers* words where he gives us a description of it, in *Il. θ.* where *Jupiter* severely threatening any of the *Gods* that without his consent or privity should offer to assist or take part either with the *Greeks* or *Trojans*, says,

ἢ ἢ μὴν ἐλὼν εἶλω ἐς τέταρον ἡερέντα,  
τῆλε μάλ', ἦχ' βάθισον ὑπὸ χθονὸς ἐπὶ βέρεθρον  
ἔνθα σιδῆρειαί τε πύλαι καὶ χαλκῆεσσι θύρῃς,  
τόσον ἐνερθ' αἰδέω, ὅσον ἔσανθ' ἐς ἀπὸ γαίης.

And that this is indeed the true meaning of *Tartarus* in the sense of the Ancients,  
is

is not only plain from the words themselves, but is still further vouched by the opinion of the *Scholiast* concerning them, which is expressed in these following words, διὰ ἧς τὸς σφαγεῖδ' ἢ κρόμιον συνίστησι, κέντρον λόγον ἐπέχουσιν ἐσάγων τὴν γῆν, καὶ τὰς ἀπ' αὐτῆς ἐκβαλλομένας κύβητας εἰς ἐκάτερα τὰ πέρατα ἴσας λέγων εἶναι. that is, *By this the Poet signifies that the World is a Sphere, of which the Earth is the Centre, and that the strait lines drawn from it on both sides from the circumference are equal.* And again, ὡς τὰ ὀρεγνία τεῖλα διαστήματα ἔχει, ἀέρα μέχει νεφελῶν, ἔτα αἰθέρα μέχει τῶν φαινομένων· ἔτα καὶ ἀπὸ γῆς εἰς ἄδ' καὶ ἀπὸ ἀδ' εἰς τάρταρον. that is, *As the Heaven or the upper Hemisphere is divided into Three parts or regions, there is the region of Aire, extending to the Clouds, and that of Æther to the Stars, and then the Starry Region it self, so it is also in the subterraneous space, first there is the body of the Earth it self, and then there is Hades, (which this Author makes to be as it were the Atmosphere to the neither Surface of the Earth,) and all behind is Tartarus.*

Moreover *Macrobius* having alledged that place of *Homer* concerning *Jupiters* going to Supper in the Ocean, to prove that *Jupiter* and the *Sun* are the same, which  
is

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is also still further confirmed by what he saith of the *Assyrians* that they Worshipped the Sun, *sub nomine Jovis* calling him by the Name of  $\text{zeus } \text{ἡλιοπολίτης}$ , and at the end of the same Chapter by a passage cited out of the *Orphaick Verses*, wherein *Jupiter*, *Bacchus*, and the *Sun* are affirmed to be the same, and he is also expressly affirmed to be the Father and maker of all things,

Ἄγλαε Ζεῦ Διόνυσε, πάτερ πόντε, πάτερ αἰνῆς  
Ἥλιε πανγενέτορ, παναίολε, χυσοφύγης.

Yet as hath been shewn already, he does not so obstinately stick to this sense of the word  $\text{zeus}$ , as to restrain it wholly within that compass, and to allow it no other signification, for in that fragment which he produces out of some Ancient Writer, whose name he hath not acquainted us with,

πάντα ἰδὼν Διὸς ὀφθαλμοῦ καὶ πάντα νοήσας.

It is manifest that by  $\text{zeus}$  not the *Sun* it self, but the whole *Æther* is to be understood, of which the *Sun* is here called the *Eye*, and in this sense it was that the *Sun* is called the αἰγὴς or *Shield* of *Jupiter*, taking *Jupiter* for the *Æther*,

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*Æther*, and this *Ægis* or *Shield*, was said to be made of the Skin of the *capra Amalthea*, or *Amalthean Goat*, which was only a Symbolical or *Ænigmatical* description of the *Æther*, which is, as I have said, the cause of all plenty and fruitfulness in the Universe, for the Goat by reason of its Milk, and of the delicacy and nutritive Nature of its Flesh, and of the usefulness of its Skin and Hair for Clothing, was a very proper Emblem of Plenty, and the Addition of *Amalthea* to it, makes it more, for *Male* in *Hebrew* signifies *plenum esse*, and *millah* or *millath* is *plenitudo*, and from thence there is no Question but the word *Amalthea* is derived, and the true meaning of the *κέρας ἀμαλθείας* or *copiæ cornu*, after all the Fabulous representations of the *Greeks* and *Latins* concerning it, is nothing else but a ray of the *Sun*, which rayes diffuse Plenty and Fruitfulness where-soever they come, for *Keren* in *Hebrew* signifies an *Horn*, and perhaps it might also signify, though we have no such signification now extant in our Bibles, a ray of the *Sun*, for *Karan* derived from it, signifies *lucere*, and thence the *Greeks* used *κέρας* for the same thing, though this signification was afterwards lost in a Fable, and they were ignorant, as of the Original



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nal of many other things which they borrowed from the *East*, so also of this ; but to make it still more evident that by the *capra Amalthea*, the *Æther* is to be understood, and consequently that by that *Shield* which was made of her Skin we are to understand *the Sun*, I will here produce a fragment of the *Orphaick Verses* cited by *Saturn. l. Macrobius*, where he speaks as that Author *l. c. 18.* words it, *De ornatu vestituque solis in sacris Liberalibus*, which will put the matter out of Question, for there among other Ornaments of the *Sun*, he assigns him as a Garment, the Skin of a spotted Deer, which for all the reasons above mentioned, may be as proper an Emblem of Plenty as the other, and over and above by reason of the nimbleness and agility of both these Animals, the restless Activity and Swift-ness of the subtle matter of the Heavens might be signified, the words of the real or pretended *Orpheus* are,

πρῶτα γὰρ ἀργυρέας εὐαλίγκιον ἀκτίνεσσιν  
 πέπλον φοινίκεον, πυρίκελον ἀμφιβαλέσθαι,  
 ἅυτάρ ὑπερθε νεβρῶιο παναίοιο εὐρύ καὶ δαΐδα  
 δέρμα πολύσικτον θηρὸς καὶ δέξιον ὦμον.

That is, that *the Sun* was first to be Clothed  
 with a Vail of a Purple, or Azure or Flame  
 colour,

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colour, like to his bright and splendid rayes and over that to wear the broad and motley Skin of an Hind or Deer full of Spots on the Right Shoulder, which he tells us in the very next words was,

\* Ἀσπὼν δαιδαλέων μίμημα, ἱερὰ τε πόλοιο.

*An Imitation or Emblem of the Stars and the Heavens.*

This *Shield* of his, *Jupiter* is afterwards said to have given to *Minerva*, upon which she clapped the Head of *Medusa*, otherwise called the *Gorgon's Head*, which whoever beheld was immediately petrifi'd or converted into Stone, and this *Shield* of *Jupiter* or *Minerva* thus ordered and circumstanced according to this latter description, is thus represented and set forth by *Virgil* in the Eighth of his *Æneids*,

*Ægidaque horrificam turbatæ Palladis arma,  
Certatim squamis serpentum auroq; polibant,  
Connexosq; angues, ipsumq; in pectore Divæ  
Gorgona, defecto vertentem lumina collo.*

The meaning of all which, which is without controverſie to be Interpreted in a *Physiological* way, is this, *Minerva* is the ſame with *Jupiter*, as that word is ſometimes taken, that is, the ſame with the  
*Æther*

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*Æther* or subtle matter of the Heavens, and in this I perceive all the expositors are generally agreed, though I owe not mine own opinion to any of them, which is the greater Argument of its truth, when I concur so exactly with them without consulting any of them before hand. But yet I wonder how it came to pass, that the *Learned writer* of the *intellectual System*, who seems to be extravagantly fond at every turn of a *Trinity*, notwithstanding, as I have proved elsewhere, he hath made it his business to undermine and overthrow it, should in *Minerva* smell a *Second Hypostasis*, and out of her in conjunction with *Jupiter* and *Juno*, should be able to make out so plainly and so fully that the *Romans* had a *Trinity*, though he has none. *The First* Intell. System. p. 451. of these *Divine Hypostases* called *Jove*, being the fountain of the Godhead, and the *Second* of them called by the *Latins*, *Minerva* (which as *Varro* Interprets, was that wherein *Ideæ* & *exempla rerum*, the *Ideas* and first exemplars or patterns of things were contained) fitly expressing the *Divine Logos*, and the *Third Juno*, called *amor ac delictum Jovis*, well enough Answering, as *Vossius* thinks, to the *Divine Spirit*. De Theol. Gent. l. 8. c. 12.

For if *Jupiter* and *Minerva* are both of them exactly the same, then they cannot make

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make Two several and distinct *Hypostases* in the pretended *Trinity* of Pagan Rome, a thing so utterly fantastick, and depending upon no Ground or Colour, or so much as shadow of reason, that this alone might be enough to blast the Reputation of any less Celebrated Author, but *aliquando bonus dormitat Homerus*, it is the priviledge of great Men to doat when they please.

It is true indeed St. *Austin* makes a manifest distinction betwixt *Jupiter* and *Minerva*, representing *Minerva* as the uppermost, and *Jupiter* as the inferior and lower part of the *Æther*, in these words, *Si Ætheris partem superiorem Minerva tenere dicitur & hac occasione fingere poetas, quod de Jovis capite nata sit, cur non ergo ipsa potius deorum Regina deputatur, quod sit Jove superior?* but I shall prove by and by, that in this notion St. *Austin* and those from whom he had it were palpably mistaken, however if it be admitted for true, and if we suppose also, what hath been already proved, and what *Cicero* and St. *Austin* do also expressly affirm, that by *Juno* the *Aire* or *Atmosphere* is to be understood, from hence there results a *Trinity* not of Divine persons, but a *Manichean* composition of intergral parts, which I hope, the *Doctor* upon second thoughts, will not main-

St. Aug. de  
Civ. D. l.  
4. c. 10.

v. Loc.  
Augustini  
& Cicero-  
nis cit. In-  
tel Syst. p.  
493.

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maintain to be good *Christian Doctrine*,  
and I am sure the *Romans* never dreamt of  
any such thing. But when he is pleased to  
tell us out of *Varro*, that *Minerva* was that  
wherein *Idea* & *exempla rerum*, *The Ideas*  
and first exemplars and patterns of things  
were contained. This agrees exactly well  
with that notion of *Minerva* which I pre-  
tend to establish, and that is, that by *Miner-  
va* nothing else is meant, but the subtle mat-  
ter in general, which I have already shewn  
to be sometimes the meaning of *Jupiter* in  
*Mythological Writers*, and in which the  
first *Ideas* and patterns of things may very  
reasonably seem to have been drawn, as I  
have elsewhere more largely represented,  
and am very glad after having formerly al-  
luded the Authority of *Seneca*, to find also  
so great a Man as *Varro*, who was thought  
by *Cicero*, a very good Judge to deserve the  
Name of *Doctissimus Romanorum*, so favour-  
able and propitious to my opinion.

See my  
Epist. Ded.  
before the  
Discourse  
of the  
Messias; p.  
144, 145,  
146.

But this will be further made out by  
considering first the *Epithet* which is in  
*Homer* given to *Minerva*, *οὐρανία*  
and secondly, the Name by which the  
*Greeks* are used to call her, *Αἰθήρ*. For  
the First, *οὐρανία* is as much as *cælestis*,  
*oculorū habens*, which refers to  
the Azure colour of the Sky, or *Aether*  
which

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which will be still more clear, by reflecting upon some other *Epithets*, which are bestowed upon other personated parts of the Universe by *Homer*, and which are all to be Interpreted in a *Physiological* way, as *Juno* or *Juno*, that is, the *Aire* or *Atmospherical Region*, is by the same Poet called *Ἀλκίον*, *white Elbow'd*, or *white Armed*, not only because this is in it self a *beauty*, and therefore is in general ascribed to any fair and *Beautiful Woman*, but also because the appearance of the *Aire* in a fair and serene Day is *white*, and if we compare the whole Universe, as *Homer* does in these *Epithets* to an *Organized body*, *Minerva* is the *Eye*, as being the *uppermost*, and the seat and Region of the *Stars*, and *Juno* is the *Hand* or *Arme*, being seated betwixt the Head and the Foot, and *Thetis* or the *Sea*, being *lowermost*, is the *Foot*, from whence she hath the *Epithet* in *Homer* of *ἄργυροπόδα*, or *Silver footed*, and the *Earth* in *Hesiod* is called *εὐρύσεπλον* or *Broad Breasted*, not so much by reason of its *Situation* in the Universe, considered as *Organical*, as for another *Physiological* reason, because the *Earth* is the *Dea Multimammia* of Antiquity, she that gives Food and nourishment to all things, and whose *Breasts* are, as it were *sucked*, by all the *Animal World*.

Fur-

Further, *Juno* is not only called in *Homer*,  $\Lambda\delta\kappa\omega\lambda\epsilon\nu\theta$ , but also  $\beta\omicron\omega\pi\iota\varsigma$  and  $\chi\epsilon\nu\sigma\theta\epsilon\nu\theta$ , for with  $\pi\acute{o}\tau\nu\iota\alpha$  I do not meddle, that not being to be expounded to any *Physiological* meaning, but being only the *general Epithet* of a *grave* and *venerable* *Matron*. The First of these Two *Epithets* is given her, not only because in general, *large Eyes* were, as they are still, accounted a *Beauty in Greece*, which is the use of  $\beta\epsilon\varsigma$ , in composition to signify *largeness* and *excess*, as in  $\beta\epsilon\phi\alpha\gamma\theta$ ,  $\beta\epsilon\pi\alpha\upsilon\varsigma$ , and  $\beta\epsilon\lambda\iota\mu\acute{\alpha}$ , but also because the *Sun* and *Moon* in their rising and setting by the *refraction* of the *Atmosphere* appear usually larger than at other times, or if this will not pass, as I am not very much concerned whether it do or no, yet  $\chi\epsilon\nu\sigma\theta\epsilon\nu\theta$  does certainly refer to the *setting Sun*, when the *Sky* by *refraction* usually appears redder than at other times, and for the same reason because of the more than usual redness of the *Suns* appearance at his rising, the *Morning in Homer*, that is that part of the *Atmosphere* which borders nearest upon the *rising Sun*, is called  $\epsilon\omicron\delta\delta\omicron\delta\alpha\kappa\tau\iota\lambda\theta$  *rosie Fingered*, for if the *Atmosphere*, as hath been shewn, be compared to the *Arme* of the *Universe* considered as *Organical*, then the *Horizon* is the *Finger* of

that *Arme*. Now that χρυσόθρονος, *sitting or lying upon a Golden Couch or Seat*, is the *Physiological* Epithet of the *Atmosphere* next adjoyning to the *setting Sun*, will appear from the place of *Homer* where it is used, at the end of his first *Iliad*,

ΖΕΥΣ ἃ ΠΕΡΕΣ ὄν ΛΕΧΟΣ ἢ ὈΛΥΜΠΟΥ Ἀστροπότης,  
 \*ΕΥΘΑ ΠΑΡΕΣ ΚΟΙΜΑΩ ὅΤΕ ΜΙΝ ΓΛΥΚΥΣ ὙΠΝΟΥ ΙΧΘΥΟΙ  
 \*ΕΥΘΑ ΧΑΘΕΙ Δ' ΑΝΑΒΑΣ. Ὡς δ' ἃ, χρυσόθρονος Ἡρη.

And for the same reason the Morning season in *Latin* is called *Aurora*, qu. *aurea Hora*, according to the common *Etymon*, which when I compare it with this *Epithet* of χρυσόθρονος given to *Juno* in *Homer*, I believe to be the true one, from the more than ordinary *brightness* and *refulgency* of the *Atmosphere* at that time. From this place of *Homer* there are also two other things to be observed, First, That by ΖΕΥΣ is manifestly understood the *Sun*, to whom he gives the Epithets of ὈΛΥΜΠΟΥ and Ἀστροπότης.

ΖΕΥΣ ἃ ΠΕΡΕΣ ὄν ΛΕΧΟΣ ἢ ὈΛΥΜΠΟΥ Ἀστροπότης.

And so it is also no less clearly to be understood in another place already cited, though that reflection were not made upon it.

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 Ζεῦ Ἄνα, Δωδωναῖε, Πελάσγιε, Πήλοθι ναίων.

For that Πήλοθι ναίων, cannot refer to the *Æther* which is every where present, in which sense it was that *Aratus* said,

———μεγαλὴ δὲ Διὸς πᾶσαι μὲν ἀγῆχι,  
 πᾶσαι δ' ἀνθρώπων ἀγοραί, μεστὴ τε θάλασσα  
 καὶ λιμένες———

It must therefore refer to the *Sun*, who is the great and distant inhabitant of the *Æther* and who was Worshipped by antiquity under a Thousand names as the *Supream Numen*.

Secondly, From this place of *Homer* we may observe one of those reasons, for which Antiquity made *Juno* or the *Atmosphere* to be the *Wife* of *Jupiter* or the *Sun*, because she *lies by him* every Night, as *Juno* in this place of *Homer* is represented to do,

———ὦ Ζεῦ, χρυσόθρονε Ἥρη.

But there is also another reason of this Fiction among the *Ancients*, and that is, that the *Region* within the *Atmosphere* is the *Region* and Seat of *Generation*, in

which because the *Suns* influence hath so great and principal a share, and the *Atmosphere* is so necessary, as well to the production, as sustentation and maintenance of those *Animals*, that are to be met with in it, therefore *Jupiter* is said to be the *Husband* of *Juno*, who accordingly setteth out every *Morning*, fresh and lusty as a *Bridegroom*, and rejoyceth as a *Gyant* to run his course.

And as these are the *Physiological Epithets* of the several parts of the Universe considered asunder, so all of them considered together at one view, are called sometimes *Pan*, at others *Proteus*, *Thetis*, and *Jupiter*. *Pan* is the *Universal nature* considered together, as it were, in a lump, without distinction of parts. *Proteus* is the same nature differently modified, and putting on several shapes in several parts and *Species* of the Universe; so *Homer* saith of him *Odyss.* δ. in these words,

Ἄλλ' ἤτοι πρῶτις αὖ λέων γένετ' ἢ ὕγναιος,  
 αὐτὰρ ἔπειτα δ' ῥέ κ' ἀνὴρ ἢ πῶδας ἄρ' αἰγῶν,  
 γένετο δ' ὕγρ' ἐν ὕδαρ, καὶ δένδρεον ὕψιπέττελον,  
 καὶ πῦρ.

And the same things are affirmed of him by *Virgil*, *Ovid*, *Horace*, and *Silius Italicus*,

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*licus*, whose Testimonies it is needless to insert, all which is very wisely and skilfully accommodated by *Orpheus* in his *Hymns* to the *Universal nature*, putting on, as I have said, several shapes and colours, and appearances in several parts and *Species* of the *World*; his words are as follows,

Πρώτα κελήσκω πόντος κληίδας ἔχοντα  
 πρωτογυνῆ, πάσης φύσεως ἀρχαῖς ὅς ἐφινέν,  
 ὕλιν ἀλλάσων ἱερῶν ἰδέας πολυμορφοῖς,  
 πάντιμῳ, πολύεσλῳ, ὅπισθ' ἀμφοῖν τὰ τ' ἔοντα,  
 ὅσα τέ περ ἴδεν ἔγω, ὅσα τ' ἔσσεται ὕστερον αὐτῆς.

The same is also the true Interpretation of *Thetis*, how that she might avoid the Marriage of *Peleus*, (a) disdaining as it seems, to submit to any mortal Embraces, is said to have concealed her self under several shapes, as of *Fire* and *Water*, and different sorts of *Animals*, they are the words of *Apollodorus*, l. 3. c. 12. τινὲς ἣ λέγουσι μὴ βυλδοβλυῶν θέτιν δι' συνελθεῖν ὑπὸ ἥρας τε φῆσαν. Δία ἣ ὀργισθέντα, θνητῶν ἐδελέσθαι αὐτῇ συνοικῆσαι. χείρων ἔν ὑποδεμνῶς πιλεῖ συλλαβῆν, κατέχειν αὐτῇ μεταμορφωμένην, ὅππῃ τήσας, συναρπάζει. γνομνύειν ἣ, ὅτε μὲν πῦρ, ὅτε ἣ ὕδωρ; ὅτε ἣ θηρίον, καὶ πρότερον ἀνῆκε, ὅτε πῦρ ἢ τι καὶ ἀρχαῖαν μορφῇ εἶδεν ἀπολαβεσθαι.

(a) And in another place the same *Apollodorus* she is said to have done the same to avoid the congression of *Jupiter* himself, his words are, l. 1. c. 3. μίχνηται ἣ θεῷ πῶς μεταβάλλεται εἰς πολλάς μορφάς. ὑπὸ πῶς καὶ συνελθεῖν.



of Æschylus in the *Grotian* excerpta.

ZEVS EIV AIΘHP, ZEVS H MH, ZEVS D' EΘENΘ  
ZEVS EI TOI PANTA, CHΩ, TI TH D' EΘ HΠEPTEGN.

And again,

—ΠΟΤΕ ΜΕΛΩΣ ΠΥΡ ΦΑΙΝΕΤΑΙ  
ΑΠΛΑΣΟΝ ΟΡΜΥ. ΠΟΤΕ Δ' ΥΔΩΡ, ΠΟΤΕ Η ΓΥΝΟΦΘΗ  
ΚΑΙ ΘΗΡΟΝ ΑΥΤΟΣ ΓΙΝΕΤΑΙ ΠΑΡΕΜΦΕΡΗΣ,  
ΑΝΕΜΩ, ΝΕΦΕΙΤΕ, ΚΑΙΣΘΑΠΗ, ΒΕΡΥΤΗ, ΒΕΡΧΗ.

But yet it is in different senses that the Universal Nature is represented by the Ancients under these Three Names of *Proteus*, *Thetis*, and *Jupiter*. It is called *Proteus*, from *πρωτῶ*, as being the First cause of all things, for which reason it was that *Orpheus* in the Verses above cited, alluding to his Name gives *πρωτεύς*, the Epithet of *πρωτογενής*, that is, in the sense of that Ancient Poet, not *first Begotten*, but *first Existing*. and in this sense he is said to put on several shapes, as displaying himself in several effects of his Wisdom, Power, and Goodness, and as many such effects as there are, more numberless than the Stars of Heaven, or the Sands of the Sea shore, which all of them put together make but a small and inconsiderable parcel

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cel of this immense diversity, so many are the shapes, colours, appearances and forms of this *Mythological Proteus*.

Again, When the Catholick or Universal Nature is shadowed out under the Name of *Thetis*, who is represented as putting on so many several shapes and appearances, *Thetis* in this case does not signify as in the other of *Proteus*, the *efficient cause* or the *causa per quam*, but the *causa ex qua* or the *causa materialis*, the *Universal Mass* out of which this vast diversity of Innumerable Kinds and *Species* was formed; for *Thetis* is the Feminine of the *Ægyptian* or *Alexandrian*  $\Theta\epsilon\tau\iota\varsigma$  or  $\Theta\epsilon\tau\iota$  or as *Eusebius* frequently expresses it,  $\Theta\epsilon\tau\iota\varsigma$ , all which are from the *Hebrew Tohu*, a word by which in the *Mosaick* account of the Creation and Origin of things, the *chaos* or *Universal Mass* is denoted, which  $\chi\omicron\varsigma$ , as I have said (a) elsewhere, is nothing else but *choshek*, or *darkness* because it is said in that state of things that there was *choshek bal phnei Tehom*, *darkness* upon the face of the *Abyss*. And therefore in a fragment of *Aristophanes* preserved by *Lucian* and by *Suidas*,  $\chi\omicron\varsigma$  and  $\nu\acute{\iota}\xi$  and  $\epsilon\pi\epsilon\tau\epsilon\varsigma$  are made in a manner Synonymous to one another,

(a) Discourse of  
Tetragram.

$\chi\omicron\varsigma$

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κάθ' ἡν καὶ νύξ ἔρεβεν τε μέλαν πρῶτον καὶ  
τάρταρον οὐρανός.

And a little after he gives κάθ' the Epithet of νύχον, where speaking of Love, he says,

οὐτὸν ὃ καὶ μυχθὲς νυχίῳ, καὶ τάρταρον  
οὐρανόν,  
ἑνεόηυσεν γένον ἡμέτερον καὶ πρῶτον αἰνέ-  
γαλῶν εἰς φῶς.

For as *chaos* is from *choshek*, signifying *darkness*, so does *hereb* signifie that *confusion* and *blindness* which is occasioned by it, and νύξ, as it seems to me, is from *nous*, *fugit*, because all things then vanish and disappear. But at other times the *Greeks* not understanding the true meaning and original of these words, and having by length of time, and by *Poetical* sophistications corrupted the Tradition, which was, as it is represented in the writings of *Moses*, that there was once a time when this beautiful Fabrick and Structure of the Universe was a ruinous and confused heap, overwhelmed with darkness and inanimate silence, they made these several words which signifie the same thing, to be as it were

were persons descending from each other, as *Hesiod* tells us that *Chaos* begat *Erebus* and νύξ and that νύξ and *Erebus* in conjunction together, begat between them the *Æther* and the *Day*, which is nothing else but a plain Interpolation of the sacred Story, which makes the Night always as being prior to it in order of time, to precede the Day, and makes the Day or the Light to have resulted, from the separation of the subtle parts of the *Chaos* from the more gross and heavy; the words of *Hesiod* in his *Theogonie* are,

Ἐκ χάος δ' ἔρεβός τε μέλαινα τε νύξ ἐγένοντο  
 Νυκτὸς δ' αὖτ' Αἰθήρ τε, καὶ ἡμέρα δ' ἐγένοντο,  
 οὓς τέκε κλυομένη, ἔρεβει φιλότῃτι μυχῷσα.

L. 3. de  
 N. D.

And such another place as this is that of *Cicero*, where after other discourse the connexion of which it is needless here to regard, speaking of *Saturne*, he says, Qui si est Deus, patrem quoque ejus *Cælum* esse Deum confitendum est. Quod si ita est, *Cæli* quoque parentes *Dii* habendi sunt, *Æther* & *Dies*, eorumque fratres & sorores: qui à Genealogis antiquis sic nominantur, *Amor*, *Dolus*, *Metus*, *Labor*, *Invidentia*, *Fatum*, *Senectus*, *Mors*, *Tenebræ*, *Miseria*, *Querela*, *Gratia*, *Fraus*, *Pertinacia*,



*nacia, Parca, Hesperides, Somnia*: quos omnes *Erebo & Nocte* natos ferunt. The true meaning of which, to put this *Mythological* and *Mystical* way of talking into a plainer dress, is this, that *night* and *darkness* as the *Mosaick* account does sufficiently assure us, was *Superiour* or antecedent to *light* or *day* that out of the *Dark* and *Gloomy Chaos*, the more subtle and volatile particles being separated, the *Æther* or the *Day* began to appear, and that the *Brothers* and *Sisters*, that is, the *Companions*, the *Objects*, the perpetual entertainment of both *Day* and *Night* are all these passions and accidents of *Life, Amor, Dolus, Metus, Labor, &c.* or in the language of *Juvenal*,

*Quicquid agunt homines, votum, timor,  
ira, voluptas,  
Gundia, discursus.*

Further that by *Thetis* we are to understand the Universal and *primigential* Mass, and that it is no other than the *Ægyptian* *Thoth* or the *Tohu*, will be still more clear by reflecting upon *Tethys*, which differs only by a *Metathesis* from the other, or rather by the change of of an *aspirate* for a *lene* in both places, than which there is no sort of permutation more familiar  
or

or more easie, and that *Tethys* is the same with *Toth* or *Thuth* or *Tohu*, I prove very plainly from this, that at sometimes in Ancient Writers it is taken for the *Earth* in opposition to the *Sea*, as in that of *Homer*,

*Homs Il.*  
ξ. 201,  
302.

Ὠκεανὸν τε θεῶν χροῖσιν ἢ μητέρα τῆς γῆς.

And so also in these places of *Hesiod* in his *Theogonie*,

*Hesiod.*  
*Theog. p.*  
258. de  
*Heins.*

τῆς γῆς δ' ὠκεανῷ, ποταμὸς τέκε δινήμεντας,  
Νεῖλον, Ἀλφειὸν τε——

And again,

*ib. p. 262,*

αὐτὰς δ' ὠκεανῷ καὶ τῆς γῆς ἐξεγέρμεντο  
πρεσβύταται κῆραι——

And so also the old *Scholiast* upon the place of *Homer* expounds it, τῆς γῆς δὲ φησὶ τὴν γῆν, οἰονεὶ πάλαι τὴν γῆν ἔσαν καὶ τρεφόντων. *Homer* calls the *Earth* *Tethys* as being the *Tithene*, that is, the *Nurse* and *Foster-mother* of all things, that are born or bred upon it, or out of it. Which place of the *Scholiast* is Transcribed by *Suidas*, and the *Etymologist* says thus,

τῆς γῆς,

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τηδὺς, τηδύθ· ἢ γῆ. ὡδὲ τὸ τίτθι.

which is the samething.

And sometimes again it is taken no less plainly for the Sea in distinction from the Earth, as in that of *Snidas*, τηδὺς, ἢ θαλάσσα, for which he produces this fragment of some Ancient Greek Poet, or *Epigrammatist*, where it can be taken for nothing else,

οὐδ' οὐδ' ἀφρῖστα νηρηίδας ὡς πρὶν αἰέπων  
νώτοις, πορθμέυσεις τηδύθ· εἰς πτεγτά.

Videtur  
hoc quic-  
quid est  
fragmenti  
decerptum  
ex veteri  
quodam  
Epigram-  
mate οἷς  
Δαλφίνα·

So it is also expounded by the *Etymologist*, though the place is corrupt, and I will take this occasion to mend it, τηδὺς, τηδύθ· ἢ γῆ. ὡδὲ τὸ τίτθι. τὸ γὰρ ὕδωρ πάντα τρέφει, ἢ ὅπινυρία ἐστὶ τὸ ὑγρῶς ὕδατος ἀφ' ἧς πάντα τρέφεται, where it is manifest that after τίτθι, we must insert, ἢ τὸ ὕδωρ, otherwise from what went before, that τηδὺς was as much as γῆ, it is a false inference, τὸ γὰρ ὕδωρ, &c. that is, For Water nourisheth and feedeth all things, or else Tethys is taken for the Water, because she is the Mistress or Goddess of the moist or Watery substance, by which all things are nourished.

Lastly.

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p. 1050.  
edit, ut  
supra

Lastly, In this sense likewise *Lucian* plainly takes it in his *Tragopodagra*, where he also alludes to the *Erymon* of *Tithene*, which seems to have been very generally received among the *Greeks*,

τὸν δ' ὠκεανὸν ἔσθ' παλαιῶν  
ζηνὸς ἔσθ' κοῖτιν Ὀλυμπίης  
Ἀδελφόν δ' ὕρεσι κόλποις  
ἦγεν, ἐτιθήνατο τηδύς.

In the *Latin* Poets it is evermore taken in this latter sense, without any one exception that I know of, unless it be these Two places of *Ovid*, both of them to be met with in the Fifth of his *Fasti*,

Duxerat Oceanus quondam Titanida  
Tethyn,  
Qui terram liquidis, quâ patet, ambit  
aquis.

And again a little after,

Pars Bacchum nutrisse putant : pars cre-  
didit esse  
Tethyos has neptes Oceanique senis.

In both of which places *Tethys* is the *Earth*, as in the places of *Homer* and  
*Hesiod*

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*Hesiod* above produced. But otherwise it is universally taken for the *Sea* or the *Watery substance*, as in that of *Virgil*, *Georg.* 1.

*Teque sibi generum Tethys emat omnibus undis.*

And *Lucan*, l. 1.

*Tethyos unda vagæ.*

And l. 6.

*Aut vaga cum Tethys, Rutupinaque lit-  
tora fervent.*

And *Silius Italicus*. l. 3.

—*Luna immixtis per cæcula bigis,  
Fertque refertq; fretum, sequiturq; reci-  
ptoca Tethys.*

Now the true reason why *Tethys* in these Ancient Writers is taken sometimes for the *Earth*, and at others for the *Sea*, is because the *Hebrew Tohu*, or the *Ægyptian Thoth* from whence it was derived, did signifie both of these together, the *Primigenial Mass* being described by *Moses* as overflown with Water, and as consisting of a *poachy* mix-

212 mixture of *Earth* and *Water* together, and any otherwise than this it is almost impossible to conceive, how the same word, in the usage and custom of the same Language, should come to signify Two things of a Nature so different from each other, as *Earth* and *Water*.

From whence it was that the Ancient *Greeks* were used to ascribe the Original of all their *Gods*, that is, all whether *Ætherial* or *Aerial* animated concretions sometimes, to the *chaos*, or *cohshék*, that is, the universal *Mass*, where the *Aerial*, *Ætherial*, *Terrestrial* and *Aqueous* parts were all of them jumbled in confusion together, and wrapt up in horrid silence and darkness, they not only affirming that *Chaos* was the *First* and *Ancientest* of all the *Gods*, as he must needs be, if he were the Source and Fountain of them all, according to that known Fragment of *Epicharmus*,

Ἀλλὰ λέγεται μὲν καὶ πρῶτον γένεσθαι τῶν θεῶν.

But expressly asserting that all the *Gods* were derived from thence, so *Orpheus* speaks in his *Hymn* of the *Night*,

ΝΥΚΤΑ ΘΕΩΝ ΧΥΕΤΕΙΘΕΝ ΑΙΘΟΥΣΑΙ ΉΔΕ ΚΥ ΑΝΘΡΩΠΩΝ.

Where νύξ is manifestly the same with χέος, and confirms what I have already said more than once, that χέος and *choshek* are the same, and there is no other possible *Etymology* that I can think of, of this word, unless it be from χέω, as much as χύσις or σύχσις, or from χάω, as if it were as much as χέσμα, which are both of them defective, the first in *Analogy*, though not in *Propriety* of signification, but the latter in both of these respects, and that the νύξ of *Orpheus* is exactly the same with what other Authors call the χέος, may be proved by comparing this *Orphaick fragment*, with another of *Aristophanes*, part of which hath been already produced, where having first said that έρως or *Love* in conjunction with *Chaos*, produced the race of Mankind and first brought it to light, he then goes on to say further, that there were *no Gods* neither, that is, *no Ætherial or Aerial Animated and intelligent concretions*, till the same *Love*, by which we are to understand, though *Aristophanes* himself does not seem to have done it, the *Supream Numen*, or *Universal Mind* endued with infinite goodness as

well as power, produced and begat them out of the same *Chaos*,

Πρότερον δ' ἐκ τοῦ Χένου Ἀθανάτων γενέσθαι  
 ἔρως συνέμειξεν ἅπαντα.  
 Συμμιγνυμένων δ' ἑτέρων δ' ἑτέροις γένετ'  
 ἔργον ὠκεανός τε,  
 καὶ γῆ πάντων τε θεῶν μακάρων γένετ' ἄφ' ἑαυτοῦ.

And whereas, I have said above that *Aristophanes* makes all these words, *χένου* and *νύξ* and *ἔρεβος* to be in a manner *Synonymous* to one another, it is as much as the thing will bear, or rather I find my self obliged to retract that opinion, because in the words immediately following he makes *ἔρως* or *Love*, though very absurdly, being as it is, a principle of understanding and goodness, to have been the offspring of *νύξ* and *Erebus*, and that by this the separation of the *Heterogeneous* parts of the Universe was made, which turns exactly to the same account, with what hath been above produced out of *Hesiod* and *Tully*, which shewes plainly, notwithstanding that the *Ancient Greeks* were beholden for all these things to the *East*, their very *ἔρως* or *Love*, being nothing else but a Translation of the *Hebrew Rouach* with its Epithet *Merachepketh*



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*pheth* in the Writings of *Moses*, as well as their *Chaos*, their *Erebus*, and their *Nox*, have been all of them shown to be owing to the same fountain; yet that they did not understand their own Traditions, and were ignorant from whence they had them.

Furthermore, *Ovid* likewise as well as *Epicharmus* affirms *Chaos* to have been the Ancientest and First of all the *Gods*, where speaking of *Janus*, whom in the foregoing Treatise, I have shewn to be the same with *Time*, which is measured by certain *shanoth* or reiterated and repeated Periods of duration, *Janus* thus speaks concerning himself, *Faß. l. 1.*

*Me Chaos Antiqui (nam sum res prisca)*  
(*vocabant*)  
*Accipe quam longi temporis acta canam.*

And if he be the Ancientest of all the *Gods*, as time is coextended to Eternity it self, then it follows plainly according to the sense of the Ancients, who confounded time, and the *Chaos*, whose duration was measured by it, together, that all other things whether *Gods* or *Men*, or of what other sort or kind soever, must have a dependance upon him as their first cause and

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principle of existence, so that it is no wonder to hear the same *Ovid* soon after ascribing *omnipotence* to his *Chaos* or *Janus*, for this is one sense of his words,

*Quicquid ubique vides, cælum, mare, nubi-  
la, terras,*

*Omnia sunt nostrâ clâusa patentque manu.*

And again a little after that,

*Præsideo foribus cæli cum mitibus horis  
Et redit officio Jupiter itque meo.*

Though I confess there is also another sense of these words; in the *former distich*, that, *time* is the measure of all things as to their duration, and in what sense they may be said to be *shut* and *opened* by him shall be hereafter explained. In the *Second*, that *time* is measured and distinguished by certain seasons *silently* and *insensibly* gliding away,

*Præsideo foribus cæli cum mitibus horis*

And that *Jupiter* or the *Sun* by whom these seasons are distinguished, is the *Minister*, and is, as it were, sent every day and hour upon the errand of time,

*Et*

*Et redit officio Jupiter itque meo.*

Which is another confirmation of what hath been already sufficiently proved, that *Jupiter* among the *Latins*, as well as *Zeus* among the *Greeks*, was frequently taken for the *body* of the *Sun*.

To conclude this discourse concerning some of the Ancients making *Chaos* to have been the first source and Origin of all things; notwithstanding the great similitude or rather sameness of sound, between the *Hebrew Hereb* and the *Greek Erebus*, yet when we consider that ἐρεβος in these Authors signified the *most perfect*, the *most black*, and *pitchy Darknefs*, whence it had the Epithet of μέλαν assigned by them as νύξ is for the same reason called μέλαινα or *black*, whereas *Hereb* signifies rather the *Twilight* or *crepusculum* than the *Night*, which is most properly in *Hebrew* called *Lajelah*; this might be enough to shake the solidity of this *Etymon*, notwithstanding it hath been so generally received by Learned Men, especially when we consider that when the *Passover* is commanded to be Killed *ben habarbaim* between the *Two Evenings*, one of those *Evenings* begins immediately after *Twelve a Clock*, upon

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218 the first declension of the *Sun* towards the *Horizon*, and the other at *Six* in the *Afternoon*, which, at sometimes of the Year especially, is sufficiently light; were it not in behalf of this *Etymon* to be considered, First, That though *Hereb* do sometimes signifie the *first declension* of the *Sun*, and the *first approach* of that which we are used to call the *Evening*, yet that sometimes *Hereb* was taken for the *whole Night*, appears by the general division of the whole *vux* *Shueev* in *Genesis* into *Hereb* and *Boker*, the *Evening* and the *Morning*, which are said to have been the First, the Second and the Third Day, and so on, by which it is manifest, that as by *Boker* or *Morning* in this division of the Day, we are to understand all the time of the *Suns* continuance above the *Horizon*, so by the *Hereb* or *Evening*, the whole time of his continuance under it, is to be understood; and this appears further by the Name of *Horeb* derived from it, by which word the *Hebrews* are used to signifie a *Crow* from its *blackness*, and from hence perhaps is the *Latin orbus*, and *orbo*, and *orbitas*, because persons in this circumstance and condition were used to put on *Mourning* or *Black*, though the *Romans* did not attend to any such *Etymology*.

But

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But admitting that *Hereb* does indeed signifie not the *pich Darkness*, but the *doubtful crepusculum*, or the *glimmering Twilight*, yet this will well enough comport with the true and genuin notion of *Erebus*, though the *Greeks* and *Latins* did not understand it, for in the *Chaos* the *Ætherial* and *Volatil* and the more *gross* and *heavy* parts lay mixt and jumbled in great confusion and disorder together, which *Volatil* parts neither were, nor could be so wholly separated and disjoyned from each other, but that getting sometimes together, as it happened, by rash and uncertain motions, and in uncertain quantities and proportions, they did all on their parts, which was requisite to produce that, which we call a *Twilight*, had there been then any *Animal* in being, or any *Eye* rightly *Organized* and prepared to discern it, or to be duly moved and affected by it, but it was *such* a *Twilight* as by the uncertain motion of the other fluid matter of a more gross and *feculent* consistence, would ever and anon be extinguisht and oppressd, and by as uncertain causes revive and blaze out again, like a *Candle* just upon the point of going out in the *Socket*, which is in a manner extinguisht, and then of a sudden recruits, and shines out again with a fresh and *Strugling*

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ling Light, according as the Tallow ascending too powerfully into the Wick, is too hard for the *Ætherial* matter, or as that *Ætherial* matter very nigh extinguish'd and expelled, returns with new force, and by attenuating and rarifying that Floud of moysture, turns it into nourishment and fewel for the Flame, instead of destroying and oppressing it, as before——

At other times those Ancient Writers assigned the Original of all things, as well Gods, as Men, and all other Animated concretions and substances whatever, not to the *Chaos* at large, but to the *Moist* and *Watery* part of it, as the Scripture makes the first separation of the disordered and confused parts of the Mass, and the first vital impressions communicated to the matter, to have happened from the *Spirit of Gods moving upon the face of the Waters*, whence *Tales*, and after him *Anaxagoras* derived their opinion, who affirmed the first principle of all things to have been Water, Animated and Enlivened by a Mind or Soul, running through and co-extended to it, and to this we must refer that Verse of *Homer*, which hath been already produced,

v. Intell.

Syst. p.

123, 124.

Ἰσχυρόν τε θεῶν γένεσσι καὶ μιν ἔργα τιθεῖν.

Upon

Upon which place the *Scholiast* makes this observation, that by θεῶν γένεσιν, we must understand θεῶν πατέρα, the Father of the Gods. ἐπεὶ πρῶτον στοιχεῖον τίνες τῶν φυσικῶν ἔποντο τὸ ὕδωρ, καὶ ἔξ αὐτῆς τὰ λοιπὰ τέλεια. ὅθεν ὁ Πίνδαρος ἀρεῖσιν ἔπε τὸ ὕδωρ. because some *Physiologists* have represented Water as the First Element, from which the other Three were derived, whence Pindar said, ἄρεῖσιν μὲν ὕδωρ, that Water was the best, as being the First of all things. This was the true reason why *Venus*, who is by the Greeks upon that account called Ἀφροδίτη was supposed to be born of the Spume of the Sea, for by *Venus* nothing else was meant but the prolifick Life and Power of the Universe, which by these Antient *Physiologists* was supposed to arise out of the Watery substance or the Fluid matter, which they looked upon to be the first source and principle of Generation and Vegetation in the World, and so also *Priapus* whose excessive great Pudendum was but an Emblem of the plastick Virtue, or Generative power of Nature, was not only worshipped in Fields and Gardens, (whence I have conjectured his Etymology to be pri ab, the Father of Fruits, as all the productions of Nature may in some sense be called, which I take to be much more Natural than those Ety-  
mologies

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*mologies* which the *Scholiast* upon *Theocritus* hath presented us withal, οἶον ἢ βελύπευθ, διὰ τὰς ἐν ταῖς βακχέαις ἢ μέθαις ἐκκοήσεις, ἢ πελύνθ, ὁ περιόμνυθ ἢ σπέρμα. both which are manifestly very frigid and farfecht Interpretations) but also in *Ports* and by the *Sea side*, whence by the *Greek* *Epigrammatists* he had the *Epithets* given him, of λιμνίτης, and ἐορμίτης, and λιμνορμίτης, and λιμνῶν δαίμων, and the like, examples of which have been collected out of the *Anthology* by *Dempster* upon *Rosinus*, which was but another *Hieroglyphick* adumbration of this *Ancient Tradition*, that all things did at first arise and spring from the *Water*.

v. Dempster in  
Rosin. l.  
2. c. 20.  
ut & Voss.  
de Idolol.  
l. 2. c. 7.  
Nat. Com.  
l. 5. c. 20.  
p. 521.  
fuit Priapus  
nomine propè Dardanium, & urbs ad mare sita, quibus in locis eximie  
Priapus celebratur.

Further yet, *Venus*, who at some times was said to be born out of the *Water*, and for that reason was called Ἀφροδίτη, was at others affirmed to have been born at *Cyprus*, and from thence had the *Epithet* of κυπρὸγενεῖα, as *Jupiter* was fabled to be born at *Crete*, and *Apollo* at *Delos*, all Three of them *Islands* encompassed by, and as it were, rising out of the *Water*, which was but another *Emblematical* representation of the same thing that *Venus*

or



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or the *prolifick Nature*, was born of the *Moist* and *Watery Substance*, or that all things sprang from thence, and that *Apollo* and *Jupiter*, by both of which the *Sun* is understood, or the *Ætherial* matter of the Heavens, were made what they are, by the *separation* of those *subtle particles*, of which they consist, from the *Moist* and *Watery Substance* of the *Abyss* or *Chaos*, which was overwhelmed with Waters; and for the same reason *Priapus* whom I have affirmed to be another Emblem of the *Prolifick* power of Nature, (and thence it was that an *Ass* was used to be Sacrificed to him, as being furnished with *Genitals* of a more than ordinary size), was said to have been born at *Lampsacus* or *Lampsacum* on the bank of the *Hellespont*, and by the *Waters side*, but for *Priapus* being the Son of *Bacchus* and *Venus* which is another thing that is Fabled concerning him, nothing else is meant by it, but that Concupiscence is provoked by Wine.

*Nat. Com.*  
*ubi supra.*  
*Alii Priapum, Bachi & Veneris filium su-*

*isse crediderunt, quia vinum propter calorem excitet libidinem.*—

This notion seems somewhat to be favoured by *Macrobius*, though the sense of his words be not altogether the same, where speaking of *Apollo* and *Diana*, who were both of them by the Poets feigned to be

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Macrob.  
Saturn. l.  
1. c. 17.

be born at *Delos*, he says, *propterea in insulâ dicuntur nati, quod ex mari nobis oriri videntur*, that is, *Apollo and Diana, or the Sun and Moon, are therefore said to have been born in an Island, because they seem, to sense, to rise out of the Sea, but as for what follows, though it be ingenious, yet I cannot altogether acquiesce in it,*

Macrob.  
ubi supra.

*Hæc insula ideo Delos vocatur, quia ortus & quasi partus luminum omnia facit δῖλα, id est, aperta, clarescere; much less can I satisfy my self with the reason given by others, that Delos was, Sic dicta ἀπὸ δῖλῶς, quod cum antea mari tecta esset, Latonæ locum ad pariendum quærenti, repente se ostenderit, nor with Bochartus his account neither, who would have it be from the Syriack, Dachal, Timor, for this far fetcht reason because there is a Poet that tells us, though that Poet himself or at least the person whom he represents were mightily mistaken, that*

Lloyd. Lex.  
Georg. &  
Poet. p.  
334. 2. in  
voce.

*Primus in orbe Deos fecit timor.* —

But the true meaning of *Delos* is this, *Delos* is truly and properly the *Sun* it self, for this is properly the signification of δῖλα and δαλός in *Greek*, it is *titio, torris, lampas*, to which sort of things the *Sun* and *Moon*, by reason of their bright and shining

shining Nature, were Anciently compared, and like to this it is, that the *Sun*, *Moon*, and *Stars* in the first of *Genesis* are called *Meoroth*, *Luminaria*, or *Lucernæ*, *Lights* or *Lamps*, as the same word is plainly used *Exod.* 25. 6. and *c.* 35. 8. they being compared metaphorically to Candles or Lamps, because of their shining and enlightning Nature, and from hence it was that the *Vrim* which seems to have been nothing else but a certain light shining and displaying it self upon certain emergent occasions on the Breastplate of the High Priest, is by the *Seventy* rendered by *δύλοι*, as much as to say, *Luminaria*, *Num.* 27. 21. and *1 Sam.* 28. 6. which thing being seriously considered and reflected upon, will confirm what I have said concerning *Vulcan*, that his true Etymology is as much as *El Kanna* or *Deus Zelotypus*, because of the Metaphorical likeness and resemblance betwixt *Fire* and *Jealousie* or *Indignation*, for so it is also in *Greek*, *ζῆλος* and *ἔλκος* or *δαλός* are the same, as what the common *Greek* calls *ζῆλος*, that in the *Æolian* dialect is *δύλος*, and the common *ζῶμος* is the *Æolique* *δωμός*, and *Priscian* saith that *Mezentius* was by the *Ancient Latins* called *Medentius*, and the same may be seen likewise in the formation of tenses

v. Voss. de  
permut. lit.  
sub literâ

out

out of one into another, as from  $\phi\epsilon\acute{\alpha}\zeta\omega$  is  $\pi\acute{\epsilon}\phi\epsilon\alpha\delta\alpha$ , and  $\epsilon\phi\epsilon\alpha\delta\omega$ , from whence are the Nouns  $\phi\epsilon\acute{\alpha}\delta\omega$ , and  $\phi\epsilon\acute{\alpha}\delta\mu\omega$ , and  $\phi\alpha\delta\mu\omega$ , and from  $\omicron\zeta\omega$  is  $\omicron\delta\omega$  and the Latin *Odor*, and Lastly that the Zeta does manifestly and undenyably contain in it the *potestas* of Delta or *d*, which makes them the more easily convertible into each other, may be seen in all those permutations in the several dialects, wherein, besides what hath been already represented, it is sometimes changed into *dd*, sometimes into *ds*, and at others into *sd*, instances of which as they are obvious to all that have been conversant in the Greek Poets, so there are many of them collected ready at hand by Vossius in his little but excellent Tract *De Permutatione Literarum*.

Plat. in  
Leg.

Plut. in  
Antonio.

To this purpose it is, that not only in Scripture, but even in profane Greek Authors *Jealousie* and *Fire* are compared together, and Plato gives  $\zeta\eta\lambda\omega$  the Epithet of  $\pi\upsilon\epsilon\lambda\pi\upsilon\omega$ , *Jealousie* or *Indignation* burning like Fire, or that breaths and belches it out, and Plutarch hath such an expression as  $\zeta\eta\lambda\omega$   $\pi\upsilon\epsilon\zeta$ , for the vehement, or exandescant state of a Glowing Fire.

This notion that *Delos* is nothing else in its first and most proper signification but a name of the *Sun*, though afterwards

it

it came also to signifie the Island where he was worshipped, as *Natalis Comes* observes a *Port* and a *City* to have been called *Priapus*, because *Priapus* was worshipped in them, will be still more clear by considering two things : First, That *Delos* was Antiently and Primitively represented as a *Floating Island*, which is plainly the case of the *Sun* and *Moon*, which to sight are as two *Floating Islands* or *Homogeneous*, *Tracts* and *Continents* of *Light* and *Fire*, swimming as it were in the *Ocean* of the *Æther*; and whereas, after the Birth of *Apollo* and *Diana*, the Island of *Delos*, the Terrestrial one, I mean, in the *Ægean Sea*, is said to have rested, whereas before it floated to and fro : This may possibly have depended either, First, upon a corruption of the Antient Tradition; for in the beginning of Things, the whole Mass of Earth may be said to have been as it were one *Floating Island*, swimming in the Waters, and scarce emerging out of them, which when the *Sun* and *Moon* and other *Stars* were created, that is, when the *Ætherial* Parts were separated from the more *Gross* and *Heavy*, and when the Watery were derived into their proper Cavities, Receptacles and Channels, and the Moisture of the Earth began to be dried up by the  
f warmth

N. C. Mythol. l. 5. c. 20. p. 521.

warmth and influence of the *Sun*, did now begin to cease *floating* and *poaching* any longer, and was, as we call it, *terra firma*, firm and useful Land, and considering the *Sun* as the *Supream Numen*, as the most Ancient Idolaters unquestionably did, the whole Earth is his *Delos*, or his *Temple* where he is Worshipped, an Island standing in the fluid *Æther*, to outward sense and vulgar opinion immoveable, though in reality, if we give credit to the best Astronomers, still floating as before, though not by such slippery and uncertain motions; Or else it happened thus:  $\Delta\eta\lambda\odot$ , as I have said, was an ancient Name of the *Sun*, being no other, as I conceive, than a *Greek* corruption of the *Hebrew El*, from whence is the *Greek*  $\eta\lambda\odot$ , and thence every thing that was either *Fire* or *Light*, or had a *Metaphorical* Resemblance to them, was called by the Names of  $\Delta\eta\lambda\odot$  and  $\Delta\alpha\lambda\delta\varsigma$  and  $z\eta\lambda\odot$ , but this Name in process of Time being lost among the *Greeks*, only remaining still in the Name of this *Island*, which had been given it from the Worship of *Delus* or the *Sun*, it so happened by the mistake and ignorance of the *Greeks*, that what was attributed in the *Cabbalistical* and *Arcane* Language of *Antiquity* to their *Delus* or the *Sun*, viz. that he was as a  
*Floating*

*Floating Island* in the midst of the *Æther*; the same was ignorantly reported of the *Island Delus*, (which still preserved a remembrance of this Ancient Name,) that it was once a *Floating Island*, though now it stood still.

A second Consideration, by which this notion of the word  $\Delta\eta\lambda\omicron$ , that it *Anciently*, or at least in a *Cabalistical* and *Hieroglyphic* way, signified the *Sun*, may be confirmed, is this, That in those *Sacra* or *Ceremonies* or *Religious Rites* which were instituted in honor of *Minerva*, *Vulcan*, and *Prometheus*, there were among other things, the  $\delta\alpha\delta\epsilon\chi\lambda\alpha\gamma$  or the  $\lambda\alpha\mu\pi\alpha\delta\iota\phi\epsilon\rho\epsilon\alpha$ , that is, *Religious Votaries*, running with *Flambeaus* or *Torches* in their Hands.

So *Natalis Comes* observes out of *Pausanias* N. C. Mythol. l. 4. c. 6. p. 314, 315, concerning *Prometheus*, *Scriptum est à Pausaniâ in Atticis non solum aram illi (Promethei) fuisse erectam in Academia, sed etiam Lampadipherorum cursûs certamen inde incepisse, qui in urbem accensas faces decurrentes deferebant, in quo certamine studebant ut accensæ faces servarentur, nam cuius fax extincta fuisset, is victoriam succedenti concedebat, atque hic eodem modo sequenti, si sua exstingueretur, & reliqui eodem ordine, quod si nemo accensam facem, tulisset, palma in medio relinquebatur, atque*

ib. p. 323.

*hæc fiebant in honorem Promethei, quod is omnium artium fontem & autorem ignem putabatur invenisse, &c.* And a little after what he here attributes peculiarly to *Prometheus*, he ascribes in common with him to *Minerva* and *Vulcan* likewise, where he puts this Question, *Quid vero significant Lampadophoria, quæ in honorem Minervæ, Vulcanique, & Promethei celebrabantur, in quibus cursores accensis facibus currebant?* Which he thus resolves into a Moral meaning, *Nihil aliud sanè quàm universum præsentis vitæ cursum esse nobis molestiarum atque curarum plenum, quæ ubi cessaverint, à cursu ipsius vitæ cessandum est, & succedentibus lampades, lites, morbi, calamitates, animorumque sollicitudines in manus tradendæ; atque, ut summatim colligam significare voluerunt per hæc sapientes maximam esse vitæ præsentis perturbationem, avaritiam cuncta recta subvertere: viris bonis esse semper adversus difficultates pugnandum, omnem mortalium vitam esse curarum plenam, neque ulli sperandam esse quietem dum vivimus.* Where, though I will not deny that this Ceremony among the Ancients was significative of the Succession of the *Human*, or in general of the *Animal* Life, or of the departure of one Generation to make way for another; the Lamps being so many



many Emblems of the *flamma vitalis*, and their successive extinction of the frailty and short duration of this mortal Life, as is sufficiently evident from the allusion of *Lucretius*, which had a respect to this Rite among the Ancients.

*Tanquam cursores vitalem lampada tradunt.*

Yet as for the account which our *Mythologist* here gives, that it was an Emblem of the trouble and vexation to which Human Life is exposed; I can by no means bring my self to think that this is a kindly and natural Interpretation; and then when it is said, that this Ceremony was performed in honor of *Vulcan*, *Minerva*, and *Prometheus*, certainly there must something more lie hid under this, which neither he nor I have yet explained, and it was this, That as the successive extinction of the Lamps and Torches, did signify the successive Courses and stated Periods of Life, which are extinguish'd at a certain time, and as it were rekindled and renewed by an everlasting Course of Generation, so that these Lights and Torches were kindled and lighted up in Honor of these supposedly divine Persons; it had this signification, that all kind of *Animal Vitality*

here below ; was in the Opinion of those Times and Places where this custom was used, nothing but a ray of Heavenly Light or *Ætherial* Influence from above. For *Minerva*, as I have said and proved already, and shall do still further by and by, is nothing else but the *Ætherial* Matter, and *Vulcan* and *Prometheus* were but two Names of the *Sun*, which is sometimes represented as the *Shield* of *Minerva*, being exactly of the same sort of fluid and *Ætherial* Substance, only differing in greater degrees of Purity and Tenuity, and in greater swiftness, agitation and motion from the common *Æther* ; so that those Torches had a twofold respect, the First lookt *downwards* upon the *Animal* World, whose short continuance upon the Stage of Life, was signified by their swift Motion and successive Extinction in the hands of the *Cursores* that held them ; the other *upwards*, towards the *Ætherial* Matter, and more particularly towards the *Sun* himself, the Father and Fountain of Light, and, as it was then believed, of all kind of Vitality, all Sense and Life, which was looked upon as it were, but as so many *temporary* Candles, enlightened and set a burning for a while by the *everlasting* Lamp of Heaven, the *Sun*, and propagated successively by the means of  
 Genera-

Generation, as Candles and Torches upon the point of being extinguish'd, may yet give new Light to others like themselves, that shall burn for another such Period or interval of Time, as they themselves had lasted; and if these Torches in this *Hieroglyphic* Pageantry of the Ancients, did signify and represent the *Sun*, why then might not  $\delta\epsilon\lambda\phi$ , or  $\delta\epsilon\lambda\phi\varsigma$ , which is the proper word, to signify such a *Flambeau* or *Torch* in the *Arcane* usage of *Hieroglyphic* Speech, equally denote and signify the same?

From this that hath been observed concerning the *Lampadophoria*, that they were Celebrated equally in honor of *Pallas*, *Vulcan*, and *Prometheus*, compared with the explication of those Names which hath been already given; we may be still further convinced that *Prometheus* and *Vulcan* are the same with the *Sun*, and by consequence with one another. Which is still further confirmed from what the *Scholiast* upon *Sophocles* reports, That they had all Three of them one *common* Altar in the Temple of *Pallas* at *Athens*, as I find it taken notice out of him, First by *N.Comes*, and after him by our Learned Countryman Doctor *Gale*, in his Notes upon *Apollodorus*, and this certainly is a shrew'd Argu-

ment, that they are all of them either exactly the same, or at least very nearly related to one another; the first of which is the case of *Prometheus* and *Vulcan*, with relation to one another; the other of *Pallas*, with respect to the other Two.

*Apollod.*  
*Biblioth. l.*  
*1. c. 3. p. 10.*

Furthermore, It is observable to this purpose, what *Apollodorus* reports, that when *Jupiters* Head was in Labor with *Minerva*, *Vulcan*, as some say, and as others, *Prometheus* cleft it with an *Ax* or *Hatchet*, by that means to facilitate and expedite

(a) Such another Error as this it seems to have been, by which *Pallas* and *Minerva* have been by some Authors, and particularly by *Apollodorus* himself, distinguished from one another, though they are really and in truth the same, v. *Apollod. Bibl. l. 3. & N. Com. Mythol. l. 4. c. 5. p. 296.* —

the Birth, (a) which difference of report in divers and disagreeing Authors arose only from this, that they did not understand *Prometheus* and *Vulcan* to be the same; and this was the reason that *Lyfimachides*, an Ancient Greek Writer, cited by *Natalis Comes*, makes *Prometheus*

to have been *Senior* to *Vulcan*, not understanding what I have endeavored to prove, that they were indeed the same; nor considering, that notwithstanding the sameness of the Persons, yet as to the Names by which this *Identity* was differently expressed, *Vulcan* as being the *Eastern* Name, was much the *Senior* to *Prometheus*.

Now

Now the true explication of this Fable in *Apollodorus*, that *Vulcan* or *Prometheus* cleft the Head of *Jupiter*, to make a more easie passage for the Birth of *Pallas*, is this, *Jupiter* in this case is the whole *Æther*, whose *Head* is the *Body* of the *Sun*, whose *Rays* are here compared to *Axes* or *Hatchets*, by which the *Æther* is pierced and cleft, as to our outward sense it seems to be; and that from this cleaving, *Pallas* was born, the meaning is no other than this, that the *Sun* or the *Rays* of the *Sun*, do at least enliven and invigorate, if not create and cause that agility and motion, which is to be found in *Pallas* or *Jupiter*; or the wide, spacious *Æther*, whose *Parts* all about, though they are of a finer consistence and more agil Nature, than those of which this *Earth* and its *Atmosphere* is composed, yet they themselves, as they are nearer to the *Sun*, or at a farther distance from it, so they partake more or less of that Influence, that Warmth and Heat, and briskness of Activity and Motion, which is communicated and imparted by him, as may be seen by that part of the *Æther*, which being mingled and interspersed with this *Atmosphere* which we inhabit, is in the Winter comparatively stagnant, to what it is found by Experience to be

be in the Summer season, when the *Sun* shines upon us with a directer Influence, and with Rayes more piercing and vigorous than at other times.

Lastly, This was the reason, why, when other of the *Poets* make the first Man to have been formed out of the Earth by *Prometheus*, *Hesiod* ascribes the same effect to *Vulcan*, because they are indeed both of them the same, the same with the *Sun*, and with one another; the words of *Hesiod* in his ἔργα καὶ ἡμέραι are,

Ἥφαιστον δ' ἐκέλευσε ὤζειν ἄνθρωπον ὃν ἦι τόχιστα,  
Γαῖαν ὑδ' αἰφύρειν ἐκ δ' ἀνθρώπου θεὸν μὲν αἰδ' ἴω.

Which *Grotius* hath thus Translated.

*Mulciberumque moras Jubet omnes solvere*  
*Et undas.*

*Commiscere solo, atque humanam impo-*  
*nere vocem.*

Though this indeed be spoken of *Hesiod*, not of the makeing or animating Mankind by *Prometheus*, but of the forming of *Pandora* by *Vulcan*, which *Pandora* is nothing else but a Mythological Emblem of our First Parent *Eve*, or of the mischiefs that are brought

brought upon Mankind by the Charms and Enticements of Women, and her being form'd out of Earth and Water by *Prometheus*, and that animated with Celestial Fire, shews that *Vulcan* and *Prometheus* are the same, though in this Story of *Hesiod* they are Mythologically oppos'd to one another.

*Grot. de. v.*  
*R.C. l. 1. p.*  
*63. ed.*  
*Amstel.*  
1674.

And particularly as to *Prometheus* himself, and what hath been said above concerning him, as to the gnawing *Vultur* or *Eagle* perpetually preying upon his *Heart* or *Liver*, which was repaired every Night proportionably to what it was spent and wasted in the Day, which, as I have said, cannot bear any natural Interpretation, than only by explaining it of the diurnal course and motion of the *Sun*; this Story is related, and with the same circumstance that *Hesiod* and *Petronius* above alledged have done it, of the Nightly renewal of the consumed Heart or Liver, by *Pherecydes* in *Phavorinus*, and by *Apollodorus* in his *Bibliotheca*.

*v. Phavor.*  
*in Hegum-*  
*deus &*  
*Apollod. l.*  
*1. c. 7. p.*  
22.

I cannot forbear upon this occasion to confirm likewise another Notion, though of the same nature with this, which in what hath been said above, I have endeavored to establish, viz. That the Ancient *Orpheus* was the same with the *Sun*, by a place

place of *Lactantius*, never yet taken notice of that I know of, to this purpose, — where speaking of the *Angels* and *Ministring Spirits*, which are employed upon several occasions by the *Supream* and *Governing Mind* of the *Universe*, an Opinion which not only *Judaism* and *Christianity*, but also the *Ancient Heathen Philosophy* and *Theology* hath favored, he saith, *Si eos* (Gentiles,) *multitudo delectat, non duodecim dicimus, nec trecentos Sexaginta quinque, ut Orpheus, sed innumerabiles, & arguimus eorum errores in diversum, qui tam paucos putant.* The reason of which division of their *Angels* or *Ministring Spirits* among the *Pagans*, sometimes into *Twelve*, and at others *Three hundred sixty five*, was this, That the *Sun* was looked upon by them as the *Supream Numen*, and his annual Motion through the *Zodiac*, is either divided into *Twelve Parts* or *Sections*, which we call *Months*, over every one of which a particular *Tutelar Genius* or *Subministring Spirit* was supposed to preside, or else into *Three hundred sixty five*, which are called *Days*, which space of Time being spent by the *Sun* in his motion; his *annual Period* is compleat, and he returns again to the same point of the *Zodiac* from whence he set out so long ago, and every one of these



these *Days* too, which are all of them owing to the influence of the *Sun*, and are measured by his motion, for *Dies* is  $\delta\alpha\sigma\tau\epsilon\delta\iota\varsigma$ , had likewise in the opinion of some of the Ancients a particular *Genius* or *Tutelar* and *Guardian Spirit* presiding over it, and performing such Offices as the great Author and Finisher of the *Day*, thought it fit and necessary to appoint; but when this Opinion is ascribed by *Lactantius* to *Orpheus* as the Author, I rather think him to have been the *Subject* of it, and that the *genuin* Tradition was this, That *Orpheus*, that is, the *Sun*, was looked upon by the Ancients, as having *Three hundred and sixty five* Ministering Spirits about him, according to the number of the *Days* of the *Year*, both because this Opinion which depended upon the proneness of *Antiquity* to Superstition, who never thought they had *Gods* and *Demons* enough, do's not seem to have been so particular as *Lactantius* makes it, and because *Orpheus* was certainly a name of the *Sun*, as I have proved already; and this corrupted Tradition in *Lactantius* seems to have been another instance of it, and because *Censorinus* observes the Ancient *Ægyptian* or *Eastern* solar *Year* to have consisted of *Three hundred sixty five Days* without any *intercalation*,

tion, which is the number here assigned.

To put an end to this Discourse concerning the *Ocean* or the *Water*, being the first Cause and Principle of all things, as well *Gods* as *Men*, and all other whether animate or inanimate corporeal Substances whatsoever, by this was meant as I conceive first of all, not so much that common Water, such as we are used to call by that Name, was really and solely the first Cause and Principle of all things, but only as *Plato* expresses it in his *Theætætus*, ὅτι πάντα ἐκ γῶνι καὶ κινήσεως, that all things were begotten by fluidity and motion, that is, according to the present Sentiments of the *Corpuscularians*, that all the several Differences, Qualities, Appearances, and various Modifications to be met with in the material World, were but the effects of Motion or Fluidity, variously proportion'd order'd and disposed; for this is the true and first meaning of ἀκωνός, it is the fluid Matter from ἄκως, signifying *volatil*, or *swift*, and from the same Greek word is the *Latin Aqua* and *Aquila*, so called from the *swiftness* of its Flight and Motion, and *Aquilo* for the Northwind, for the same reason, which is called in *Greek* βορέας, answering exactly to, or rather being exactly the same with the *Hebrew Boreach*,  
from

from *Barach*, *Fugit*, as *Daniel Heinsius* in his *Aristarchus* hath before me observed. And from the same *Greek Root* is also the *Latin Acus*, and *Acuo*, and *Acies*, because things that are *sharp* and have an *Edge* pass with more *ease* and *swiftness*, and cut their way with greater *speed* and *dispatch* through all obstacles and impediments that they meet with, and thence *Acies* in the Metaphorical Sense, signifies *sharpness* or *quickness*, or *subtlety* and *minute perspicacity* of sight, because they whose Eyes are thus happily disposed, do easily, and clearly, and swiftly, or quickly discern things that are removed at a great distance from them, and for the same reason it signifies also the *disposition* and *order* of an Army drawn up in *Battalia*, that is, first and most properly, as I conceive, the *Cuneus* or the *Phalanx*, where the whole Body is terminated on all sides by an *Angle* or an *Edge*; and so also *Acumen* has not only its *proper* and *first* Sense, to signify a *material Edge* or *sharpness*, but also its *Metaphorical* or *Derivative*, to denote the *intellectual quickness* or *sharpness* of the Mind, by which it do's, as it were, cut its way through the greatest difficulties and abstrusities of Nature, and overtake by a swift, an easie, and a steady flight, those Things and Notions that

are

are the most coy and loath to be discovered, or that escape and baffle the pursuit of common Apprehensions by too great distance or too nimble flight. Lastly, To shew the Analogy of the word, ἀνεαυός in this sense, which I have explained it, ἔρευνός by the same way of derivation is from ἔρα or ἔρεῖν, as much as to say the Region of Rain, whence also *Orion* was feigned to have his Name, as being the cause of Tempests, and particularly of great *Flouds* and *Inundations*, which by the *Poets* was variously signified under the covert of Fables; and thence also the ἔρευναι in *Julius Pollux* are the same with what *Physicians* and *Anatomists* otherwise call ἔριθρα, and ἐνἔριθρα and ἔριθρες, and this *Etymology*, to any Man that shall consider it, is certainly preferable to any other that hath hitherto been started, as may be seen by comparing the *Etymologies* of *St. Ambrose*, *Aristotle*, and *Philo*, which may be found in any *Lexicon*, together with this; not that I would confine the signification of the word ἔρευνος to the Region of the *Atmosphere*, within which compass the *Clouds* and *Rain* are contained, but it is enough that the most remote *Antiquity* looked upon the *Clouds*, as at a far greater distance than we do; and therefore the

*Psalmist*

*Psalmist* makes the *Clouds* to be, as it were, the more peculiar and *Beatifical* Seat of him who is *Omnipresent*, which is otherwise usually confined to the highest and most exalted Regions of the *Æther*, when he affirms of God, as he do's sometimes, that he *maketh the Clouds his Chariot*, and that he *rideth upon the Wings of the Wind*, or else it might happen that the whole *Æther* might be call'd by the Name of *ἔρανος*, because the *Ancient Mortals* that first call'd it by this Name, did not understand the *Philosophy* of *Exhalations*, but thought all Rain was dispensed from the Treasury of Waters above the Firmament, as it is called in the First of *Genesis*, not according to the truth and reality of Things, but according to vulgar Opinion, with which the Language of the Scripture, though of divine Inspiration, do's not disdain sometimes in pity to human Infirmary to comply, as where it intimates the Earth to stand still, the Moon to be a great Light, and the fixt Stars comparatively little; but if we Translate the *Hebrew Rakiah*, not by *Firmamentum*, as the vulgar Latin hath done, by a false Translation of the Greek *ἄσπερμα*, which is as much as *ἀσπερμα*, or the *Region of the Stars*, but only by *expansum*, a seeming empty space, in which we

t

walk

walk and breath in this *sublunary* Region, it will not imply that there is indeed any such *celestial* Treasury of Water beyond the *Atmosphere* or the Region of the *Clouds*.

This Notion of *Thetis* being nothing else but the *Tobu* or *Universal Mass*, besides what hath been already produced to that purpose, will receive further confirmation, by reflecting a little upon the meaning and derivation of these three words, *τήθεα*, *Titan*, and *Tithonus*: I begin with the First, *τήθεα* from *τήθη*, a word which occurs in *Homer Il.* τ. 747.

ΠΟΛΛὲς ἂν κορέσειεν ἄνθρωπος ὅδε τήθεα διφῶν ,  
 where the *Old Scholiast* interprets *τήθεα*,  
*εἰδὲ ὀσρέων*, οἱ δὲ ἀπλῶς ὀσρεα, so also *Eusta-*  
*thius* upon the same place, *τήθεα εἰδὲ ὀσρέα*  
*παρὰ τῷ τῆδυν, ὃ ἐστὶ γλῶσσοι καὶ ἐισι μᾶλλον*  
*τῶν ἄλλων θαλασσιῶν διὰ τῷ τῆ περιέχοντι*  
*σκληρότητα*, that is, that by *τήθεα*, we are  
 to understand a certain sort of Oyster, for  
*τῆδυν* signifies the Earth, and Shell Fish, by  
 reason of the hardness of that Shell where-  
 with they are encompassed, are of a more  
 earthy Nature, than any other sort of Fish  
 whatsoever; but it had been better to de-  
 rive it from (a) *τῆδυν* in its double capacity,  
 as it signifies both (a) *Earth* and (a) *Water*,  
 because, by reason of the hardness of their  
 Shell, and the softness or fluidity of their  
 inward

a, a, a, so  
*Suidas* ex-  
 pressly in-  
 terprets it,  
*τῆδυν τε-*  
*πέσιν, ὅ γ-*  
*ρὰν ὀσείων*  
*καὶ ξηρῶν.*

inward Pulp and Substance, and of their living in, and being nourish'd by the Water; they are of a middle Nature betwixt these two, which was the Case of the *Tobu* or *Primigénial Mass*, called by *Hesychius* with a very little alteration *τινδύ*, for so he expounds *τινδύ*, *τινδύ* ὡς ὁ γένεσιν οἱ ποταμοὶ ἔξιδ' ὅσπερ, that is, *τινδύ*, signifies a sort of Oyster or Shell Fish, and it is also the Slime or Dirt which Rivers in their Course throw off upon their Banks, which is as exactly as can be the signification of the Hebrew *Tobu*, which was a thin substance of Earth and Water together; and this is a further confirmation, that by *Tetys* in the Mythology of the Ancients, the Universal or *Primigénial Mass* was denoted, and likewise explains the reason of those Expositions which we find in *Suidas*; *τινδύ* μάμμη ἢ πότνη ἢ μήτηρ μήτηρ, and presently after, *τινδύ* δὲ γαλα, they taking their signification from the *Tobu* or *Primigénial Mass*, which was the Mother, or Grandmother, and First Parent of all Things, and an Aunt is so like a Mother, so nearly related by Blood, and usually by Affection, and by all Offices of Parental kindness, that it is no wonder to find *τινδύ* and *τινδύ* so very little different in their Signification; and the same may be said of *ΑΤΔ* and *τινδύ*, which are all of

them owing to the same Root, the *Earth*, or *Globe of Earth and Water*, in which all *sublunary Animals* are bred and nourish'd, being truly stiled the *Nurse*, as well as *Parent* of all her productions, and the *Analogy of Tithene*, comes nigh to that of *Tithonus*, of which I shall speak in the third place.

But Secondly, The word *Titan* also being from the same Root of *Thoth*, or *Tohu*, is another confirmation of the truth of what I have said concerning *Thetis*, that by her was signified the *Tohu*, or the *Universal and Primigenial Mass*, for all these Names being probably derived from the same Root, and answering so well as they do in their History to the same *Etymology*, give natural strength and confirmation to each other. *Titan* signifies properly a *Son of the Earth*, or of the *Tohu*, and so the *Sun* is called in the *first* place, according to that of *Ovid* in his *Metamorphoses*.

*Nullus adhuc mundo præbebat lumina Titan.*

And in *Juvenal*, *Prometheus* whom I have more than once affirmed to be the *same* with the *Sun*, is called by this Name,

*E meliore*



*E meliore luto finxit præcordia Titan.*

And so also in *Sophocles*, out of whom this citation is produced by *N. Comes*, though he do's not make this use of it. N.C. Myth,  
L. 2. c. 4,  
p. 150.

Ἐνδ' ὁ πυρφόρος,  
τίττον' περ μιν θεός.

And not only the *Sun* was called *Titan*, but the *Stars* likewise by the *Latin Poets* are sometimes called *Astra Titania*, as in that of *Virgil* in the sixth of his *Æneid*.

*Principio cælum & terras camposque li-  
quentes,*

*Lucentemque Globum Lunæ, Titaniaque  
Astra*

*Spiritus intus alit, totamque, infusa per  
artus,*

*Mens agitat molem, & magno se corpore  
miscet.*

The reason of which was either that the *fluid Matter* of the *Æther*, of which the *Sun* and *Stars* consist, was once jumbled together with the rest of the *Chaos*, and was separated from it, which was, as it were, its *Birth* out of the *Womb* of

the *Chaos*, or the *Tohu*, or else that they seem all of them, as often as they *Emerge* above our *Horizon*, to rise out of the *Earth* or *Sea*, as if they sprang from thence as *Flowers* do out of a *Bed*, or from their several *Principles* and *Seeds*, and as often as they set and were submerst again under it; this was looked upon by the *Ancients* as their return to their *Mother*, (there being according to them but *one* enlightned *Hemisphere*, as hath been already declared,) to suck her Breasts of Consolation, and to refresh and cool themselves in the Bath of the *Ocean*, after the *Fatigue* of a long and toilsom Journey.

Neither can there be any other reason but this assigned, why the *Earth* should be called  $\pi\tau\alpha\nu\iota\varsigma$  by the Greek Poets, as well as the *Sun* was called *Titan*, and the *Stars* *Titania*; for certainly the *Sun*, and *Stars*, and the *Earth*, any otherwise than some such way as this, are not any whit of kin to one another, and yet this is the Name of the *Earth* in the *Etymologer*, who hath these remarkable words,  $\pi\tau\alpha\nu\iota\delta\alpha\ \gamma\lambda\omega\upsilon\sigma\iota\ \mu\epsilon\nu\ \tau\iota\omega\ \pi\alpha\sigma\alpha\nu\ ,\ \sigma\iota\ \delta\epsilon\ \tau\iota\omega\ \alpha\tau\tau\iota\kappa\omega$ , that is, that some called the whole *Earth* by this Name, and some only the single *Province* of *Attica*, both of which were in the right, for the whole *Mass* of *Earth*, and *Water*, and *Æther*, mingled

mingled together, was called *Thoth* or *Toku*, and this was the true Name of *ΑΤΤΙΚΗ*, that is, not the single Province of *Attica*, as the *Etymologer* himself understood his own words, but the *Ancient Earth* or *Primi-genial Mass*, which was the *Cabbalistical* or *Traditionary* signification of *Attica* and *Attici*, as hath been already frequently declared, though the latter *Greeks* themselves did not understand it. *ΤΙΤΑΝΙΣ*, when it is the *Epithet* of *γῆ* or the *Earth*, either signifies, that the *Earth* was a part of the *Toku* or *Universal Mass*, as indeed it is the most confused and *Heterogeneous* part of it, *Toku* and *Bohu* being Names in *Hebrew*, that seem to signify *disorder* and *confusion*, or that the *Earth* was the *Mother* of the *Ti-tans*, which is the same thing; by the *ΤΙΤΑΝΕΣ* nothing else being meant, but those *Winds* and *Vapours* which are exhaled from the *Earth*, or the *Toku*, or being kept up and pent in *subterraneous Caverns*, are the natural causes of *Earthquakes*, and *Volcano's*, and such like *Eruptions* of *subterraneous Vapours*; so the word is explained by *Eustathius* upon *Homer*, with whom the Author of the *Allegories* upon *Hesiod* agrees, in these words, *ΤΙΤΑΝΕΣ* λέγονται, παρ' ὅσον τι-  
ταινῶν, ἡ γὰρ κατασκευάζεται βλάβας ἀνθρώποις,  
καὶ σεῖς μὲν γὰρ καὶ οἰκταὶ καταπίπτουσιν, ἡ γῆ  
ἐλίσσεται,

Alleg. in  
*Hesiod.* p.  
244. Ed.  
*Heins.*

ἐκζητεται, καὶ κατακλύζονται ἄνθρωποι, καὶ ἄλλα ἅτα  
 ξυμβέβησι, that is, they are called Titans,  
 for as much as they dispense and are the Au-  
 thors and Occasions of Damage and Detri-  
 ment to Men; for by Earthquakes Houses  
 are overturned, and the Earth is broken up  
 or cleft in sunder, and Men are overwhelm-  
 ed and immerst in Waters, and many other Ca-  
 lamities there are that happen upon the same  
 account; and as I have said formerly of Juno,  
 that the reason of the many Quarrels that  
 happen between her and Jupiter in the  
 Poets, is to be taken without all question,  
 from the *Physiology* or *natural Philosophy*  
 of the Ancients, Juno being the Air or At-  
 mosphere, or the Region of Storms and Tem-  
 pests, by which Jupiter or the pure Æther  
 is troubled and disturbed; the same is true  
 likewise of the Wars betwixt the Titans  
 or the Giants, that is, the γῆνεις, the Sons  
 of the Earth and the Gods, for by the Gods  
 was meant, as hath been already observed  
 from Plato and Macrobius, the Sun and  
 Stars, the pure Æther, and all sorts of  
 Ætherial Concretions, which Æther by the  
 Titans, that is, by Storms and Tempests, is,  
 as it were, assaulted and invaded, and a  
 War seems to be threatned against the Sun  
 and the Stars themselves, to which purpose  
 it is remarkable what the Etymologer saith,  
 in

in the words immediately following those I have last produced out of him. I will repeat those words again, that you may see the connexion: ΤΙΤΑΝΙΔΑ ΓΛΩ, ΟΙ ΜΕΝ ΤΩ ΠΑΙΣΤΙ, ΟΙ ΔΕ ΤΩ ΑΤΤΙΚΩ ΔΥΟ ΠΙΤΑΝΕΣ ΕΝΘ' ΤΩΝ ΠΙΤΑΝΩΝ. ΟΣ ΜΟΝΘ' ΕΝ ΕΣΡΑΪΤΕΥΣΕΝ ΕΠΙ ΤΗΣ ΓΗΣ, that is, *that the Earth was called ΠΙΤΑΝΙΣ from Titanus, one of the Titans, who of all the number was the only Person that did not make War against the Gods*; which, though it be plainly false and clean contrary to the truth, yet by what we may learn from this place, what I have said already may be confirmed: It is false that the *Earth* was called ΠΙΤΑΝΙΣ from *Titanus*, for by *Titanus* or *Titan*, as hath been shewed already, was meant the *Sun*, and he was so called from the *Tohu*, or the *Earth*, not the *Earth* so called from *him*, the reason of which hath been already explained; and whereas, I have said, that the *Earth* in a *Mythological* way, may be said so often to be the *Mother* of *Titan*, or the *Sun*, as often as he Emerges above the *sensible Horizon*, and seems as it were, to be renewed and born again; this seems to be confirmed by a Passage of *Æschylus* concerning *Prometheus*, who is the same with *Titan* or the *Sun*; in his *Prometheus Vinculus*, which I will here produce, it is *Prometheus* himself that speaks,

Εμολ

*Æschyl. ed. Stanl. p. 26.*

Ἐμοὶ ὃ μήτηρ ἔχ' ἄπαξ μόνον Θέμις,  
καὶ γαῖα, πολλῶν ὁμομάτων μορφῇ μὲν,  
τὸ μέλλον ἢ κεραινοῖτο ὥρστε θεβήκει.

Which is thus rendred by the Learned Interpreter.

*Sed mihi mater, non semel tantum,  
Themis,*

*Quæ & terra (multarum appellationum  
una forma.)*

*Ut res eventura esset, prædixerat.*

Where if we refer ἔχ' ἄπαξ μόνον, *non semel tantum*, to μήτηρ or *Mater*, the sense is according to what I have said, that *Prometheus* or *Titan* was born of the *Earth* more than *once*, and so he must needs, if he be born every day; but if we refer those words to ὥρστε θεβήκει, or *prædixerat*, then it bears clear another sense, which I need not explain; and to any Man that understands the *Greek Language*, and considers the order of the words, both these Interpretations are so natural, that I know not which to prefer, only ἔχ' ἄπαξ μόνον, being higher in place to μήτηρ, then to ὥρστε θεβήκει, this, if any thing, may seem to favor the former Interpretation, for, I confess, to me, the  
Con-

Construction seems equally natural both ways, and therefore I shall determin for neither.

But there is one thing somewhat strange in this place of *Æschylus*, which I cannot pass by without some notice, and that is, that he calls the *Earth* by the Name of *Themis*.

Ἐμοὶ δὲ μήτηρ ἔχ' ἅπαζ μόνον Θέμις,  
καὶ γαῖα πολλῶν ὀνομάτων μορφῇ μιᾷ.

For they interpret that *καὶ γαῖα*, as if it had been said, *καὶ καὶ γαῖα*, and so our *Learned Stanly* Translates it, *Quæ & terra*, and so the *Scholiast* ἢ μή μὲτηρ καὶ θεμις καὶ γαῖα λέγεται, my Mother is equally called *Θέμις* and *γαῖα*, and it is a sign it is really so, because of the singular Verb, *πρὸς τι δεῖται*, which belongs to them both, and should have been put in the plural Number, had these two been several and distinct from one another, besides that *πολλῶν ὀνομάτων μορφῇ μιᾷ*, is a *Parentbesis* that would in this place be impertinent, and would signifie just nothing; upon supposition that these two, the *Earth* and *Themis* were not the same, and were not intended by these very words to be declared as such. Lastly, This is put out of all doubt by a place of *John Tzetzes*

Jo. Tzetzes  
in Hesiod.  
p. 26. 1. ed.  
Heins.

*Tzetzes upon Hesiod*, which I will transcribe hither, and it is concerning *Prometheus*, that he speaks, οἶδα περὶ ματαικῶς προμηθεῖα λεγόμενον ἀνθρώπων, ἐξ ἀγροικίας τῶς ἀνθρώπων μεταρροθίζαντα ὄν διὰ τὸ το πλάσαι τῶς ἀνθρώπων μυθεύονται. οἶδα καὶ ψυχρῶς προμηθεῖα τὸ τῶν ἀνθρώπων πρὸς βλεμμα καὶ τῶν πρὸς γνῶσιν, ἰαπετὺ καὶ (Legendum ἢ) κινήσεως λογιζομένη παῖδα λεγόμενον καὶ κλυμένης τῆς ἐξαιρέσεως φρονήσεως, ἢ γὰρ θέμις ἦτοι ἢ γὰρ τῶ στοιχειῶ καὶ προμηθεῶς μητρὲς, &c. that is, *Prometheus* is either taken in a more gross and practical sense, for one that tamed and humaniz'd Men, and made them from barbarous to become courteous and civil, or else more spiritually or speculatively; *Prometheus*, is *Human Providence and Foresight*, the Son of *Japetus*, or inward *Ratiocination*; and of *Clymene*, that is, outward, sensible and practical *Wisdom*; for *Themis* or the *Earth*, is the Mother of the *Elementary Prometheus*, that is, as I conceive of *Prometheus* in the first sense, otherwise I know not what he means, is, though I rely not much upon his *Allegorical Interpretations*, having shewn, as I think, that the *Physiological* is more natural, and certainly the only true Interpretation of *Prometheus*, as hath been already largely proved, but all that I observe is, that he makes *Themis* and the

Earth



*Earth* to have been the same, which though it startled me at first, yet now I think I have found the reason of it, and the reason is *Hieroglyphical*, and this it is : *Tamam* or *Tam* in *Hebrew*, has the signification of *Uprightness* and *Integrity*, and *Themis* among the Ancients was the *Goddeſs* or *Preſident* of *Juſtice*, of which the *Earth*, by reaſon of its antiently ſuppoſed *Stability* and *Permanency*, (while the *Air*, the *Water*, the *Æther*, and all the heavenly Bodies were thought to be always in perpetual motion,) was a very natural and proper *Symbol*; for it is the nature of Error and Falſhood, which proceeds by no certain Rule, to be *Fleeting* and *Inconſtant*, but *Juſtice* and *Integrity* are always the ſame, conſtant, and ſteady, and immovable, as the Foundations of the *Earth* were ſuppoſed to be.

But to return to the *Etymologiſt*, he tells us, as hath been already obſerved, that the *Titans* were ſo called, Ἀπὸ τῶν, ἐν τῶν τῶν ὡς μόνῳ ἐν ἑστέτευεν ἐπὶ τῶν θεῶν, from *Titanus*, one of the *Titans*, who, it ſeems, was the only Perſon among them, that did not make War againſt the *Gods*, where it is ridiculous to ſay, that the *Titans* were ſo called from *Titanus*, one of the *Titans*; for if he himſelf were one of the number, and if it be asked why he was ſo called? All the

the reason that this place will afford, will be, that he took his Name from *himself*; but when he says that he was the only Person of all the *Titans*, that did not make War upon the *Gods*; from this there are two things to be observed, First, That there was such a War betwixt the *Titans* and the *Gods*, as the *Poets* have described; and Secondly, We have here a very broad intimation what kind of War that was; for if by *Titan* or *Titanus*, be meant the *Sun*, as I have already declared, then he could not be one of those *Titans* that were engaged in this Rebellion, because it was indeed made against *himself*, and against the pure *Æther*; and the *Stars* that Inhabit it by the rarified and exalted Vapours and Exhalations, which this *Earth* and its *Atmosphære* affords, and that *Titan* was antiently one of the Names of the *Sun*: Besides the Testimonies already produced, I will here alledge a Fragment of *Orpheus*, produced by the Writer of the *Allegories* upon *Hesiod*, wherein *Titan*, *Hyperion*, *Phosphorus*, *Pæan* and *Zeus*, are all of them represented as one and the same.

V. Alleg.  
in *Hesiod*,  
in *Theog*.  
p. 268. l. v.  
et *H. Steph.*  
in *Theſauro*  
L. G. Vol.  
3. p. 1580.

ΤΙΤΑΝ, χροσαυγής, ὑπερίων, ἑρμῆιον φῶς,  
δέξει μὲν γονέων ἡῶς, ἐνώνυμε νόκτω,  
φωσφόρε, αἰολόδεκτε, φερέσβιε, χάρπημε Παιῶν,  
Ἀειθαλής, ἀμύαντε, χροὺς πάτερ, Ἀδάνατε Ζεῦ.  
But

But when the *Etymologer* tells us, that this *Titan* or *Titanns* was the only Person of all the *Titans* that did not make War upon the *Gods*; this is another palpable mistake of his, or of the Author, whoever he be, from whom he borrows it; for I have shewn that all the *Stars*, against whom this War was made, as well as against the *Sun*, are called actually by the Poets *Astra Titania*, and might as well have been called *τιτῆνες* or *Titanes*, as the *Sun*, for the reasons already given, and the Greek Proverb *τιτανῶδες ἐνιδέειν*, and *τιτανῶδες βλέπειν*, which is proverbially used for *sharpness of Sight*, may refer as well to the *Stars* as the *Sun*, they all being supposed to have a *piercing Eyesight*, and to discern all things that were Transacted upon Earth, though this indeed did more peculiarly and eminently belong to the *Sun*; and this was one reason, besides what hath been already said of the *Serpents* biting it self by the *Tail*, why the *Sun* was antiently Worshiped in the Form of a *Serpent*? Because this sort of Animals is found to be endued with so sharp, and vigorous, and piercing a Sight; and from this it was that the Greek *δρακων*, and the Latin *Draco*, took their Names from the Aorist of *δραω*, signifying to see which is *εἰδρακων*, and quick-

quickness of Sight is peculiarly attributed by *Horace* to the *Epidaurian Serpent*, which was the same with the *Sun*.

*Cum tua pervideas oculis mala lippus  
inunctis,*

*Cur in amicorum vitiis tam cernis ac-  
cutum*

*Quam aut Aquila aut Serpens Epidau-  
rius?*

And this was the reason why the *Eagle* above all other Birds, was dedicated to the Honor and Service of the *Sun*, not only because of the *swiftness* and *loftiness* of its Flight and Motion, but also because of the extream *sharpness* and *piercingness* of its Sight.

But besides all this, not only the *Sun* is called *Titan*, and the *Stars* *Titania*, but also the *Moon* by *Nicander*, in *Theriacis* is called *πτηνις*, in these words,

ΤΟΝ ΔΕ ΧΑΛΑΖΗΕΝΤΑ ΧΕΡΗ ΠΤΗΝΙΣ ΑΝΗΚΕ

ΣΧΕΡΠΙΟΝ. —————

Where *χέρη πτηνις*, is rightly interpreted by the *Scholiast* upon the place of *Αρτεμις* or *Diana*, or the *Moon*, but not for the reason which the same *Scholiast* assigns, because  
*Diana*

*Diana* was the Daughter of *Cæus*, the *Titan* and *Latona*; but because all the *Stars* are rightly called *Titans*, as arising from the *Tohu* or the *Earth*, or from the *Primigenial Mass*, from whence they were separated and disjoyned in the beginning of Things, and assigned each of them to the several *Orbs* and *Regions* which they now inhabit; or else according to the *Scholias*t himself, if she be called the Daughter of *Cæus* the *Titan* and *Latona*, it is only for this reason, Because *Cæus* the *Titan*, was but one of the Names of the *Earth*, as *Latona* was another, though here they are put both together, as different and distinct; the *Form* and *Fashion* of the Fable requiring it, there being no *Generation* without a *Male* and a *Female*; and this together with that Notion which I have endeavored to establish, that the *Stars* were called *Titans*, because of their separation in the beginning of Things from the *Primigenial Mass*, may be excellently confirmed by a Passage of *Macrobius*, concerning *Latona* and *Apollo*,<sup>Saturnal.</sup> which is very well worth setting down. L. I. C. 17.

*Latona* Apollinem *Diana*m; parituræ *Juno* dicitur obstetisse, sed ubi quandoq; partus effusus est, draconem ferunt, qui Πύδων vocitabatur, invasisse cunas Deorum; Apollinemq; in primâ infantiâ sagittis belluam  
v conse-

consecisse. Quod ità intelligendum naturalis ratio demonstrat, namq; post Chaos, ubi primum cepit confusa deformitas in rerum Formas & in Elementa nitescere, terraq; adhuc humida substantiâ molli atq; instabili sede nutaret, convalescente paulatim ætherio calore, atque inde seminibus in eam igneis defluentibus hæc sidera edita esse creduntur, & solem quidem maximâ vi caloris in superna raptum, lunam verò humidiorē & velut Fæmineo sexu, naturali quodam pressam tepore inferiora tenuisse; tanquam ille magis substantiâ patris constet, hæc matris, siquidem Latonam Phyci volunt terram videri; cui diu intervenit Juno, nè numina quæ diximus ederentur; hoc est, aer qui tunc humidus adhuc gravisq; obstabat Ætheri, nè fulgor luminum per humosi aeris densitatem, tanquam è cujusdam partûs progressionē, fulgeret. And with this Notion of Latona, that nothing else was meant by her but the *Earth*; it agrees very well that *Ovid* in the Sixth of his *Metamorphoses*, gives her also the *Epithet* of *Titanis*, which we have seen above by the same Poet in his *Fasti*, to have been bestowed upon *Tethys* for the same reason, because *Tethys* and the *Earth*, or the *Primigenial Mass*, were the same. The words of *Ovid* are,

Genitam

Genitam Titanida Cæo

Latonam.

Where he makes a *Cæus* to be the *Father* of *Latona*, as others represent him as her *Husband*; but, as I have said, when these things are stript of their *Mythological* disguise, I rather conceive them both to have been the *same*.

a Κοῖ by a K, is the same with Χῆ by a Χ. which is as much πλ or γῆ, the *Earth* See what follows presently concerning Κρόν and Χρόν.

Furthermore, not only the *Moon* is called πτήνς, as hath been shewed by this last produced Testimony of *Nicander*, but also the *Sun* and all the *Planets* in common are sometimes found to be called by the same

Name, as appears by a Testimony of *Eusebius* in his *Evangelical Preparation*, which I will here set down, his words are these,

Euseb. præp. Evangel. L. 1.

Κρόνῳ δὲ ἐγένοντο ἑπτά Ἀστέρηδες θυγατέρες ἑωτα πτανίδες ἢ Ἀρτέμίδες, that is, *that Cronus and Astarte had seven Daughters called Titanides or Artemides*, in which citation by Κρόν, is meant *Time*, according to that

of *Macrobius*. *Saturnus ipse qui Auctor est temporum, & ideò à Græcis immutatâ litera Κρόν quasi Κρόν vocatur; and by Astarte, If I am not mistaken the Ætherial Region is signified, or the Body of the Æther, of whose Substance*

*Saturnal*, L. 1. c. 22. so also *Dionys, Halicarnass, Antiq; Rom.* L. 1. speaking of *Saturn*, says, Ἐἵτε Χρόνον αὐτὸν δὲ καλεῖν, ὡς Ἕλληνες ἀξιοῦσιν, εἴτε Χρόνον, ὡς Ρωμαῖοι. v. & *Macrobi.* ubi supra. c. 8. ut & *Arnob.* L. 3. & 16. *Elmenhorst.* p. 120.

the *Planets*, whose *opaque* and *gloomy* Consistence, was not so antiently discovered and reflected upon, were thought to be composed, the *Stars* differing, as I have said, from the rest of the *Æther*, only in greater degrees of Motion and Fluidity; but yet I am not ignorant that there are other, and those very different Interpretations of *Astarte*: Ἀστέρτιον ἐγὼ δοκέω Σεληνόϊον ἑμμεναι. *I am of Opinion that Astarte is the same with the Moon*, saith *Lucian* in his *de Deâ Syriâ*, and so I conceive it is to be understood in that place of the *Kings*, L. I. c. II. v. 5. Where it is said of *Solomon*, that he went after *Ashtoreth* the Goddess of the *Sidonians*, and after *Milcom* the abomination of the *Ammonites*. For there is nothing more certain than that by *Moloc* and *Milcom*, the *Sun* was understood, to whom, as to the Supream Lord and Sovereign of all things, the *Ancient Heathens* gave the Title of *King*, which is the true signification of these two words, as *zeûs* and Ἀπόλλων, two Names of the *Sun*, have both of the Epithet of ἄναξ in *Homer*; and therefore it is the more probable, since *Moloc* is so plainly the *Sun*, that *Ashtoreth*, which the seventy Interpreters in this place, have rendred by Ἀστέρτιον, is the *Moon*, as *Lucian* would have it; but it is easie to discern, that



that this Interpretation will not at all comport with this place of *Eusebius*, and therefore another must be sought for, and another Interpretation of *Astarte*, if I am not very much mistaken, is, that it signifies any *Star* in general, as when it is said of the *Children of Israel*, *Jud. 2. 13. That they forsook the Lord, and served Baal and Ashtaroth*; which the seventy have rendered by ἑλάτρωσαν τὰς βαὰλ καὶ ἃς Ἀστάρταις. Where *Baal* without all question is the *Sun*, (as also *Chemosh* of the *Moabites* was but a corruption of the *Hebrew Shemesb*,) he being in the Opinion of his Worshipers, the Supream Lord and Governor of all Things, and the *Ashtaroth* or the Ἀστάρται, are the *Stars* or the *Host of Heaven*. For *Esther* in *Chalday*, signifies a *Star*, and thence with the Addition of *Shour*, which signifies to contemplate; *Zoroaster* is supposed to have had his Name from his Study of *Astronomy*, or his Contemplation of the *Stars*; and there is no difference between these words, *Esther*, and *Ashtoreth*, or *Ashtaroth*, but that the first of them is written with an *Aleph*, the two latter with an *Hajin*, but the *Potestas* of these two Letters is much what the same, being both of them in a manner perfectly *quiescent*; and of this, as I conceive, we have an

instance in *Baal* himself, the second Syllable of which begins with an *Hajin*, answering to the *Hebrew Aleph*. For *El* or *Al* with an *Aleph*, was the *Eastern Name* of *God*, and by this the *Pagans* called the *Sun*, and from it are derived the *Latin Sol*, and the *Greek* *σέλας*, and *ελλών*, so that *Baal* was nothing else but the Acclamation of the *Pagans* wellcoming, saluting, and adoring the Morning *Sun*, with this *Ingemination* frequently, and joyfully, and loudly repeated, *Ba Al, Ba Al*, that is, *Dominus venit, Dominus venit*, as one of the ancient forms of Excommunication was called *Maranatha*, or *Dominus venit*, with joy to his faithful Worshipers and Servants, and to the destruction and excision of his Enemies; and this heavy sort of Excommunication, is otherwise called by the *Hebrews*, *Chereth* or *Excision*; and by the *Affyrians*, or *Syrochaldæans Shamta*, as much as to say, *Shem Atha*, or *Nomen venit*, understanding by *Shem* or *Nomen*, verily frequently in the *Rabbinical Language*, the *Nomen* *Ἀνεκφώνητον*, the most *Sacred* and *Essential Name* of *God*, and from thence proceeded that *Rabbinical Effatum*, *Hou Shmo, Veshmo Hou. He is his Name, and his Name is He*; alluding to the constant practice and custom of the *Rabbins*, who almost

almost every where call God by the Name of *Hasbem*, or the Name. And such another Acclamation as this, was that of *Leah*, when she was safely delivered of her Son *Gad*, *Bagad*, a Troop cometh, where the *Aleph* is left out in the *Masorethical* Bibles, as well as in the instance of *Bahal*, and perhaps there being two *Alephs* in these two words, *Ba* and *Al*, an *Hajin* which is a Letter, somewhat the harder and harsher of the two, was the most proper to express the *Coalition* of them both, running and dissolving into one another; and it from this morning salutation of the *Rising Sun*, he came at last to be called by the Name of *Bahal*, which seems to me a very natural Conjecture; then the *Sun* being the Sovereign and Lord of all in the sense of the Ancient *Pagans*, and this Dominion of his being properly expressed and denoted in the latter part of his Name, This gives an easie account of all those Expositions which we meet with in our *Lexicons*, and how they came to signifie what they do; such as *Bahal*, *Dominari*, *Maritum*, (hoc est, *Dominum uxoris*) esse. *Bohel*, *Conjux*, *Maritus*, and *Bahal Dominus*, *Maritus*, *Conjux*, and *Bahala Domina*. But neither will this way of explaining the word *Astarte*, afford a genuin Interpretation of

this place of *Eusebius*, as may be easily discerned by any one that shall apply the one to the other : It is necessary therefore that we interpret *Astarte* in this place, either of the *Æther* or *Starry Region* in general, of whose Substance the *Stars* and the very *Planets* themselves, in this remote Antiquity were supposed to be made; or that we take refuge in the Exposition of *Suidas*, *Ἀστέρτι; ἡ ὅσα ἑλλήσιν Ἀφροδίτη λεγόμενη*, *Astarte is the same that the Greeks call Venus*, which if we understand, not of the *Star* or *Planet* of *Venus*, but of the *Universal Nature*, as I have already explained it, then the sense of this place of *Eusebius*, *κεῖνῳ ἐγένοντο ὑπὸ Ἀστέρτις θυγατέρες ἑπτὰ τιτάνιδες ἢ ἀρτέμιδες*, will be this, that there was a time when those *seven Titanides* or *Artemides*, that is, as I interpret it, the *seven Planets* were not, but that in time they were produced by the *Universal Nature*, or *Demiurgique Power* of the Universe, and they are called *Titanides*, because of their separation from the *Tohu*, or of their daily *emerging* above the *Horizon*, and seeming as it were to spring out of the *Earth*; and for that other Name of *Artemides*, though the word *Ἀρτεμις*, in the common usage of the *Greek Language*, be peculiar to *Diana* or the *Moon*; yet if that

*Etymon*

*Etymon* of this word, which I have elsewhere given, be true, as I do verily believe it is, that Ἀἰτήριος is so called, ~~ὅτι τὸ ἄλλοτε~~ ὅτι τὸ ἄλλοτε, because the *Moon* in its Passage cuts and divides the *Air* or *Æther*, in so much, that to sense, in a Moonshiny Night it seems to make holes in the *Clouds*, and as it were to force its Passage through them, though indeed her Orb be far superior to the highest *Clouds*; then this belongs equally to all the *Planets*, for they do all by their Motion divide and cut the *Æther* in their Passage through it; but because this was most plainly and sensibly the Case of the *Moon*, and because the Region of the *Clouds* or the *Atmosphære* through which she seems to pass, is that which is most properly called the *Airy* Region, in opposition to the pure *Æther* above it, which is of a finer Consistence; therefore the Name Ἀἰτήριος, in the common usage of the *Greek* Language, was more peculiarly attributed to the *Moon*.

And because I have said above concerning *Venus* or the *Universally Prolifque* and *Architectonique* Nature, that the reason why she was said at sometimes to be born from the *Sea*, and at others in an *Island*, as likewise *Jupiter* and *Apollo* were, and *Priapus* by the *Sea-side*, was to signify that

Opinion

Opinion which the *Ancients* received by Tradition, that all things at first sprang out of the *Waters*, or out of that *Chaos* or *Primigenial Mass*, which was overwhelmed with them. This Notion may be still further confirmed by reflecting upon the Worship of *Derceto* or *Atergatis*, for they are both conceived to have been the same, whose Statue and Image among the *Assyrians* had the upper Parts of a beautiful Woman, but from the *Thighs* downwards, she had the Appearance of a larger sort of *Fish*; for this *Atergatis* was no other than the *Prolifque* or *Demiurgique* Nature of the *Universe*; and the Beauty of her upper Part, was to denote that exquisite *symmetry* and proportion of the *Universe*, which was of her contrivance; the lower which had the resemblance of a *Fish*, was to signify from whence this Digestion and Separation was made, which had afterwards so beautiful and lovely an Appearance, viz. out of the *Chaos* or that *Mass of Waters*, with which the confused Seeds and Principles of Things were *Anciently* and *Originally* overwhelmed; and that this *Adargatis* was no other than the *Universal* Nature, called at other times *Pan*, and *Venus*, and *Priapus*, and *Proteus*, and *Thetis*, and *Tethys*, and *Jupiter*, and *Isis*; and

if

if there be any other Names by which the same thing is exprest, is evident from a Passage of *Macrobius*, where he expressly makes her, if not to be all in all, yet at least to be that *Mass* of *Earth* and *Water*, which perhaps was another reason of her *Amphibious* Image, from whence the Separation was Originally made. His words are these, where speaking of the *Sun*, he says, *Accipe quid Assyrii de Solis potentia opinentur. Deo enim quem summum maximumq; venerantur, Adad nomen dederunt, ejus nominis interpretatio significat, <sup>a</sup> unus, hunc ergo ut potentissimum adorant Deum. Sed subjungunt eidem Deam nomine Adargatin, omnemq; potestatem cunctarum rerum his duobus attribuunt, Solem terramq; intelligentes, nec multitudine nominum enuntiantes diversam eorum per omnes species potestatem, sed Argumentis, quibus ornantur, significantes multiplicem præstantiam duplicis numinis. Ipsa autem Argumenta Solis rationem loquuntur. Namq; simulachrum Adad insigne cernitur radiis inclinatis. Quibus monstratur vim Cæli in Radiis esse Solis, qui demittuntur in terram. Adargatis simulachrum sursum Versum reclinatis Radiis insigne est; monstrando Radiorum vi superne missorum, enasci quæcunq; terra progenerat. Sub eodem simulachro species leonum sunt, eadem rati-*

*Saturn.*  
L. 1. c. 23.

<sup>a</sup> Idem  
quod He-  
breum E-  
chad vel  
Achad.

one

*one terram esse monstrantes, quâ Phryges finxere matrem Deum, id est, terram leonibus vehi.* But now if *Adargatis*, according to *Macrobius* himself, be the same with the *Mater Deum*, the *Mother of the Gods*, then is she neither the *Earth* nor the *Sun*, in distinction from each other; but both of these and all things else together, she is the *Mother of the Gods*, that is, the *Primigenial Mass* from whence the Separation of *Ætherial* and *Starry Concretions* was made, which are here called *Gods*; and the Beauty of her upper Parts considered together, with the deformity of those underneath, was but a *symbolical* Confusion of the *Efficient* and the *Material Cause* together. To the first of which the *Symmetry* of the *World* was owing; and the latter, that is, the *Fish* or the *Mass of Waters*, or the *Chaos* covered with them, out of which the Separation was made, suppli'd the great *Artificer* with subject Matter for his great Skill and Wisdom, to exercise and to exert it self upon. And so also it is in the Fable of *Proteus*, for he is properly the *Efficient Cause*, as is plainly discernible in his Name; but yet when the Poets represent him as a *Sea God*, this was only for that reason, because all things were *Originally* supposed to have sprung out of the *Waters*, and was



was a plain confusion of the *Efficient* and the *Material* Cause together.

So likewise in the Story of *Isis*, whose signification is by *Macrobius* confined to the *Earth*, or to the *Natura rerum subjacens Soli*, which he confirms by this observation, *Hinc est quod continuatis uberibus corpus Deæ omne densetur, quod terræ vel rerum Naturæ altu nutritur Universitas*. And this was the reason why *Isis* or *Io*, by the *Egyptians*, was Worshipped in the Form of an *Ox*; that *Animal* among them being a *Symbolical Emblem* of that Fruitfulness and Plenty which the *Earth* produces, as appears by the *fat and lean Kine* in *Pharaoh's* Dream, which was interpreted by *Joseph*, of the *Barrenness* and *Fertility* of the *Earth*; and perhaps from that Interpretation of his, this *Symbolism* which had divine Authority to make it *Sacred*, began, as perhaps also the Worship of *Apis*, which with a little mutation, was as much as *Alphis*, from the *Hebrew Eleph*, signifying an *Ox*; and thence also was the *Greek* and *Latin Elephas*, and *Elephantus*, as being looked upon only as a larger sort of *Ox* or *Bufaloe* in the *East*.

But this is further confirmed by what *Macrobius* saith in another place, where among other Arguments, by which he learnedly

*Macrobius*  
*Satur. L. 1.*  
*c. 20. in*  
*fine. ut 3.*  
*c. 1. circa*  
*Med. Cap.*

*And to which the Ox contributes by its Labor in the Field, and which is fed and sustained, as all other Animals are by its productions.*

learnedly and plainly proves, that *Mercury* and the *Sun* were sometimes antiently taken for the same, he uses this,

*Macrob.*

*Satur. L. 1.*

c. 19

Argiphontes præterea cognominatur, (Mercurius) non quod Argum peremerit, quem ferunt per ambitum capitis multorum Oculorum luminibus ornatum, custodisse Junonis Imperio Inachi filiam Io ejus deæ pellicem conversam in bovis Formam: Sed sub hujus modi Fabulâ Argus est Cælum stellarum luce distinctum; quibus inesse quædam species Cælestium videtur Oculorum. Cælum autem Argum vocitari placuit à candore & velocitate, ἄγχι τὸ λαχὼν καὶ ταχὺ, & videtur terram desuper observare, quam Ægyptii Hieroglyphicis literis cum signare volunt, ponunt bovis Figuram; is ergo ambitus Cæli, stellarum luminibus ornatus, tunc æstimatur enectus à Mercurio, cum Sol diurno tempore obscurando sidera, velut enecat, vi luminis sui conspectum eorum auferendo mortalibus.

*Intel. Syst.*

c. 4. p.

350. falsely marked

410.

But yet there are some that will needs have *Isis* to be the *Supream Numen*, or the *Eternal and Omnipresent Mind*, by whose Providence all things are forecast and contrived; and by his Power and Will concurring, reduced into Act, to which purpose they alledge the *Capuan Inscription*.

T I B I.

T I B I.

U N A. Q U Æ.

E S. O M N I A.

D E A. I S I S.

But by their leave, this do's not prove any more than that by this *Isis*, was meant the *Universal Matter* or *Primigenial Mass*, which in some sense may be said to be *una* or *one*, considered all together, and *omnia* or *all*, with respect to the infinite variety of the *material* or *aspectable* World, which is all of it composed out of *several Modifications* of this *Primigenial Mass*. And so also *Thetis* in what hath been said before; which is sometimes taken *strictly* for the *Watery Mass*, or the *Genius*, *Nymph*, or *Dæmon* appertaining to it, is also, and that *most properly*, as hath been shewed, taken for the whole *Chaos* or *Universal Mass*, consisting of *Earth* and *Water*; and She was therefore by the *Greek* and *Latin* Poets, appropriated to the *Water*, because the *Chaos* was antiently overwhelmed with them; and all things were supposed, in the beginning of Things, to have arisen and sprung from thence; and the *Earth* and *Water* having at first been mingled together,

ther, and never yet so wholly separated, but that they are still contiguous, so that they still contribute each of them their *quota* or proportion, to the making up an *entire Globe*; and that they are still not only by *Showrs*, but by *subterraneous Springs*, and by the *secret Passages* both of the *Seas* and *Rivers* into the *Caverns* of the *Earth*, incorporated into one another; And lastly, Being of a weight and consistence, not so much differing as is usually supposed, which is the reason the same Station in the Universe is assigned them; for all these Reasons, it is almost indifferent whether you say that all things sprang at first from the *Earth*, which is called *Ifts*, or from the *Sea*, which the Poets call *Thetis*, or from both of these, as *Homer* do's, when he makes the *Ocean* to have been the *Father*, and the *Earth* the *Mother* of all the *Gods*, that is, of all kind of *Starry* or *Ætherial Concretions*, of a more fine, and minute Consistence, which were at first mingled and jumbled with these grosser Parts, and in process of Time were separated from them.

*Intel. Syst.*  
p 349.  
falsly  
marked  
409.

Neither am I at all moved from my Sentiments by the Authority of *Plutarch*, who, as the same learned Writer tells us, affirms that *Ifts* and *Neith*, were really one and the

the same God among the *Egyptians*, and therefore the Temple of *Neith* or *Minerva* at *Sais*, is called by him, (that is, *Plutarch*,) the Temple of *Isis*. For that the *Ægyptian Neith* or *Neithas*, the *Latin Minerva*, and the *Greek Pallas* or *Athena* are the same, is that which I should have easily granted, and this *Learned Author* himself hath sufficiently proved it. First, From the Testimony of *Proclus* upon the *Timæus*, who saith that the *Grecian Athens* and the *Egyptian Sais* had but one and the same *Tutelar* presiding over it. Secondly, By comparing a place of *Athenagoras*, and another of *Jamblichus* together, the former of which interprets τὴν Ἀθηνᾶν, or *Minerva*, to be τὴν φρόνησιν διὰ πάντων δυνάσασαν, that *Wisdom* or *Providence* which pervades or passes through all things; and the latter saith of the *Ægyptian Deity*, that it was θεῶν ὄνομα δυνάμις δι' ὅλης τῆς κόσμου, the Name of a God penetrating and insinuating himself through the whole World; to which he adds likewise a Passage of *Horapollo*, who saith of God according to the *Ægyptians*, That he was a Spirit diffusing it self through the World, and intimately pervading all things; that is, both the *Egyptians* by their *Neith* or *Neirhas*, the *Latins* by their *Minerva*, and the *Greeks*

by their *Pallas* and their *Athene*, understood an *Omnipresent divine Mind* or *Understanding* united to a certain *Subtle* or *Æthereal Matter*, of which it makes great use in its *external Operations*. Thirdly, He proves the same by comparing the Inscription upon the Temple of *Sais*, concerning *Neith* or *Neithas*, Ἐγὼ εἰμι πᾶν τὸ γέγονε καὶ ὄν καὶ ἐσόμενον; καὶ τὸ ἐμὸν πέπλον οὐδέ τις πω θνήσκει ἀπεκάλυψεν. *I am all that was, is, and shall be, and my Peplum or Vail no mortal hath ever yet uncovered*, with a place of *Servius* concerning *Minerva*. *Peplum est propria palla picta Feminea Minervæ consecrata*; in both which places the *Peplum* or *Vail* is the *subtle Matter* of the *Universe*, which was looked upon as the *Cloathing* or *Body* of the Deity; as in what hath been said above, it was called the *Skin* of the *Amalthean Goat*, the Reasons of which have been already assigned, and *Pherecydes* by another word, but still pointing and aiming at the same Notion, that the *Æther* was the *Garment* or *Covering*, or *Body* of the *Divinity*, calls it the φᾶρ, or *Cloak* of *Jupiter*.

Ζῆς ποιεῖ φᾶρ μέγα καὶ καλόν,  
καὶ ἐν αὐτῷ ποικίλει ὄρνιν,  
καὶ τὰ τῷ ὄρντι διματᾶ.

That is, *Jupiter makes himself a large and beautiful Cloak, and in it he Paints or Weaves the*

the Ocean, and the Habitations thereof, that is, the Islands, and the greater Continents that are to be met with in it; and so the sense of this Egyptian Monument, καὶ τὸ ἐμὸν πέπλον ὅδε ἐς πῶ θνιτὸ ἀπεχάλυεν. And my Vail no mortal Man hath ever uncovered, will be this, My Vail it self which is, as it were, my Body composed of Subtle and Aethereal Matter; this, as being a sensible Object, you may behold with mortal and material Eyes, but my immortal and immaterial Part in which my Understanding, my Will, my Power, my Goodness, my Justice, and all my Perfections and Attributes reside; this no mortal, no material Eye can see, nor any finite Understanding comprehend; so then, this being the true Notion of Neith or Minerva, that it is the Subtle or Aethereal Matter of the Universe, actuated and animated by a divine Mind, very different from the dull, stupid, gross and unactive Earth; it would be very strange if Isis, who is without question, the same with the Earth, should be the same with Neith or Minerva also; besides, that when Pherocydes compares this Globe of Earth and Water, with its Ornaments of Trees, Flowers, and Inhabitants, to the Painting or Weaving of a Device upon a Garment, or to the Badge upon it, and if we consider the infinite disproportion which there is betwixt this little inconsiderable Mass, and the vast Circumference of the spacious Aether, we may as well say, not only that a Watermans, a Porters, or a Bedles Badge, is the Coat or Cloak upon which it is found; but that even a Button or Shoulderknot upon a Coat, are the Coat or Garment it self upon which it is worn, as that Neith, or Minerva, and Isis, are the same. x 2 But

But, because the Authority of *Plutarch*, which is deservedly Great, is not for that reason slightly to be rejected, therefore I shall shew that he is not so much to be reli'd upon in these Matters, by considering and exposing some other of his *Egyptian* Mistakes. Of *Serapis*, he says that he was so called from the *Egyptian* word *σαῖπει*, which he renders by τὰ χαρμύσωνα, signifying a *Feast of Joy and Gladness* for the return of the *Sun* out of the *Winter Signs*, to bring a new *Spring*, a new *Summer*, new *Plenty*, and a new *Harvest* into *Egypt*, and thus much is true. First, That *σαῖπει* might very well signifie this in the *Egyptian* Language, which was very nigh of kin to the *Hebrew*. For in *Hebrew* *Shour* is *Cantavit*, *Cecinit*, and *Sbir* is *Canticum*, and the Song of *Solomon* is called in *Hebrew* by the Name of *Sbir ha shirim*, the *Song of Songs*, and Songs were always a principal Expression of the Joy and Gladness of such Festival Solemnities.

Secondly, It is true that there was such a Feast as he speaks of, which *Macrobius* calls *Hilaria*, and points us to the very day upon which it was used to be Celebrated in these words, where speaking of the Names and Ceremonies belonging to the *Sun* among the *Phrygians*, *Egyptians* and others, he says, *Præcipuam autem Solis in his Ceremoniis verti rationem, hinc etiam potest colligi, quod ritu eorum (Ægyptiorum) catabasi finitâ simulationeque, luctus peractâ, celebratur lætitiæ exordium ad octavum Kalendas Aprilis, quem diem Hilaria appellant, quo primum tempore Sol diem longiorem nocte protendit.* And what he means by the *Catabasis* or *Descent* of the *Sun*, he sufficiently explains in several places of this Chapter, where



where he divides the Signs of the Zodiac into *Superiora* and *Inferiora*, by the former understanding the *Summer*, and by the latter the *Winter* Signs of every respective place; so in the beginning of the Chapter, *Sol annuo gressu per duodecim signorum ordinem pergens, partem quoq; Hemispherii inferioris ingreditur, quia de duodecim signis Zodiaci sex Superiora, sex Inferiora censentur*; and again a little after, *Cum Sole emerfit ab Inferioribus partibus terræ, vernalisq; æquinoctii transgreditur fines augendo diem tunc est & Venus læta, &c.* And other Expressions there are to the same purpose, which it is needless to Transcribe.

But now in the first place, This *Etymon* from the *Egyptian* Σαίπει, or the *Hebrew* Shir, by the Addition of an *Aleph*, which I have shewn already to be indifferently added or omitted, in the instances of *Aram, Armenia, Assyria, Acheron, Orpheus*, and others, had been a much more tolerable account of *Osiris* than *Serapis*.

Secondly, It would be a puzzling Question, if *Plutarch* had been alive, and a Man should have put it to him, why had he not his Name from *Grief* as well as *Joy*? or indeed rather from the former than the latter. For they mourned for his absence *six Months* together; but this Festivity which was called Σαίπει, was as hath been proved, but of *one days* continuance.

Thirdly, The *Egyptians* did not rejoyce for the return of the *Sun*, under the name of *Serapis*, but *Osiris*, as is evident from *Macrobius*, who tells us expressly, that the *Phrygians* performed this Ceremony to *Attis*, and the *Egyptians* to *Osiris*; for so having said what was last before cited concerning the *Phrygians* well-

coming their *Attines*, by which Name they call the *Sun*; after a *six Months* Period of Lamentation, he adds, *Idem sub diversis nominibus Religions effectus est apud Egyptios cum Isis Osirin luget*; where, what he says, *sub diversis nominibus*, is not so to be understood, as if the *Egyptians* in the performance of this Religious Custom, were used to invoke the *Sun* by *divers* Names, who in the Celebration of this *Mystery* was never called by any other Name than *Osiris*, according to that of the *Satyrist*.

*Exclamare libet populus quod clamat Osiri  
Invento.*

But only that whereas, the *Phrygians* welcomed the *returning Sun* under the name of *Attines*, and the *Earth* was represented as mourning for his absence, under the Name of *Mater Deum*; the *Egyptians* meaning the *same thing*, and using the *same Ceremony*, and at the same time that the *Phrygians* did, yet had different Names for the Objects of their Devotion, calling the *Earth Isis*, and the *Sun Osiris*.

Lastly, The true and unquestionable *Etymology* of *Serapis*, is from the *Hebrew Saraph*, signifying to *burn*, in which all the *Radicals* of this Name *Serapis*, are evidently contained, and the *scorching Heat* and *fiery Nature* of the *Sun*, is also very aptly express'd and signified by it, and from hence the *Seraphim* had their Names, being not *Aerial Demons*, but an Order of *Spirits*, whose Vehicles were of an *Ethereal Consistence*, consisting of *igneous* or *lucid* Parts, as the *Cherub* at the Entrance of *Paradise*, is described, holding a *Flaming Sword* in his hand; and according to what the *Psalmist* saith of God in a very known place,

place, That he maketh his Angels Spirits, and his Ministers a Flame of Fire.

Secondly, Another instance which I shall give of *Plutarch's* unskilfulness in these Matters, shall be taken from what he saith concerning *Osiris*; of which he gives two several Interpretations, First, That it is as much as *Πολύφθαλμος*; *Os*, as he says, among the *Egyptians*, *De Is. & Osir.* signifying *many*, and *Irin* an *Eye*. Secondly, That it is as much as *Κρείττον ἐνεργῶν καὶ ἀγαθοποιῶν*, an *active and beneficent Power*; and in another place, it is *τὸ πρῶτον καὶ κρείττατον πάντων*, *ὁ τ' ἀγαθὸν ταῦτον ἐστίν*, *The first and highest of all things, the same with the Tagathon or suprem Good*; which is also confirmed by a Passage of *Jamblichus*, *Ἀγαθὸν ποιήτιον ὧν ὁσις κέκληται*, that the *supream Numen* from its *beneficent Nature*, or from its Attribute of *Goodness*, is called *Osiris*. *V. Intel. Sys. p. 151* *falsly marked 411.* Now in the first place, it may seem very strange that the same word in the same Language, should signifie two things so different from one another, as that which hath *many Eyes*, and that which hath *abundance of goodness and beneficence in its Nature*, though indeed in a *symbolical* way such a thing might be, in as much as *many Eyes* may be a pretty natural *symbol* of *Care* and *Circumspection*, but then *this Care* so far as it depends upon this *Symbol*, is perfectly *indifferent* either to *Good* or *Evil*, and there is no reason why it should be restrained to *one*, rather than the *other*, for *Watchfulness* and *Circumspection* may be to *bad* purposes as well as to *good*. But Secondly, If by *Osiris* be meant the *Sun*, as there is no manner of question but that was the meaning, why should he be called *Πολύφθαλμος*, who had but *one Eye*, as hath been already discoursed in what hath been said above concerning the *Cyclops*, nay, whose *Hieroglyphic* and *Symbol* was not *many Eyes*, as this Interpretation of *Plutarch* may seem to insinuate but one, they

*Satur.* I. they are the exprefs words of *Macrob.* concerning him.

*I. C. 21.* *Osirin Egyptian ut Solem esse afferant, quotiens Hieroglyphicis literis suis exprimere volunt, insculpunt sceptrum, inq; eo speciem oculi exprimunt, & hoc signo Osirin monstrant; significantes hunc Deum Solem esse, regalique potestate sublimem cuncta despicere: Quia Solem Jovis, (i.e. Etheris,) oculum appellat antiquitas.* Thirdly, It is to be observed, that there was antiently a very great Affinity betwixt the *Egyptian, Chaldean, Persian, and Hebrew Tongues.* Now there is nothing in *Hebrew* to make up the Name of *Osiris*, that signifies either *Πολύς* or *Ὀφθαλμῶς*. For taking for granted what *Plutarch* tells us that *Irin* in the *Egyptian*, signifies an *Eye*, which I believe to have been a mistake, and that this *Irin* of his was nothing but a corruption of the *Hebrew Hajin*, which signifies an *Eye*, but will not do his business for want of an *r*, there is no word in *Hebrew* that comes any thing nigh the other part of the composition, unless it be *Hatsam, multum, numerorum esse*, and at that rate it should be *Otsamis*, not *Osiris*, without the *Elision* of the *M.* which is in this case very uncouth and hard; or from *Phouff, Abundare, Augescere, Multiplicare*, and so it should be *Phosiris*; besides, that these two Significations assigned by *Plutarch*, are therefore inconsistent with each other, because the former of them supposes the word *Osiris* to be a *compound*, but the latter a *simple*, as shall be hereafter declared; in the mean time, to shew the validity of this Argument, which is drawn from the great likeness of the *Egyptian* and *Hebrew*, and other *Oriental Tongues.* I will instance in all the *Persian* and *Egyptian Gods* that came to my mind, most of which were but so many Names of the *Sun*, and shew plainly that they are all of them as to their *signification* agreeable to the *Hebrew*, though as to their *particular Application* to the *Sun* or the *Earth*, they were peculiar to the *Persian* or *Egyptian Soil.* F I N I S.

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*Other Errata there are, and some of these of little consequence, which are left to the correction of judicious Readers.*

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